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# THE JEWISH QUARTERLY REVIEW

JULY, 1905

## SOME HEBREW MANUSCRIPTS IN CAIRO.

IN addition to the treasures drawn out from the Cairo Genizah, there are a few other MSS. to be found in that city which do not seem to be so well known, and yet deserve some attention. Reference has been made to them by various travellers, but no one, to my knowledge, has looked at them with some care. I have gone to the trouble of making a short list of these MSS., if only with the result of bringing them to the ken of scholars. To describe them accurately would have occupied more of my leisure than I was able to give to such work: it would have been attended with peculiar and almost insurmountable difficulties. Persuasion, bakshish and limitless time are needed to overcome the peculiar circumstances attending upon such a labour in Egypt. I found this to be especially true among the Jews. I continually encountered a dead-weight, against which everything seemed powerless except one or more of these forces. In most cases I had to work with a motley horde of sluttish, unkempt, and unwashed men, women, and children peering over my shoulders and into my face. My haste to get away may have been indelicate—but very necessary in view of my natural wish to carry away no more than I had brought. And for such a work books of reference are needed, not a single one of which was to be found in the whole city. Not even news

ויבא אל וסמחון היציר פתח יאדעו סבך לך סידד ואבד. ג'ם כו שא שא בקובצו.

חזיון : וסימנתי תחילה והתחיל  
הקמתם וחסיפ צבי נירו

אֶתֶּה אֲדִיעַ כִּי יִשְׁדָּא  
מִדּוֹ וְעַד בָּאָר שְׁבִיעַ בִּי  
נֶאֱמַר שְׂמוֹא לְבָא לְחַמָּה  
וְחֶסֶף יִחַח לְחַמָּה  
כְּשִׁלְחָה בִי גִלְחָה יִחַח אֵל  
שְׂמוֹא לְכִשְׁלִי בְּכִי יִחַח  
וְחִי יִדְרֵךְ שְׂמוֹא לְכִי  
יִשְׁדָּא וְיִנְאִי יִשְׁדָּא בִּי  
לְקִרְאָתָהּ פִּלְשְׁתִּים לְחַמָּה  
וְחֶסֶף עֲלֵהּ אֲבוֹהֶעַד פ  
וּפִלְשְׁתִּים חֶסֶף בִּאֶמֶץ  
וְיַעֲלִי פִלְשְׁתִּים לְקִרְאָתָהּ  
יִשְׁרָאֵל וְתִשְׁאֵל חַמָּה  
וְיַגִּף יִשְׁרָאֵל יַעֲפֵּי פִלְשְׁתִּים  
וְחֶסֶף בְּמַעֲרֶכֶת בְּשִׁרְחָה  
כִּאֲרֻכֶּת אֲרָמִים אִישׁ  
וְחֶסֶף הָעָם אֵלֶּיּוֹ מִחֻקָּה  
וְאִמְרוּ יִקְרַע יִשְׂרָאֵל וְיִפֹּחַ  
נֶפֶשׁ יִחַח הַיּוֹם יִפֹּחַ  
פִּלְשְׁתִּים נִזְחָה אֵלֵינוּ  
מִשְׁלָח אֶת אֲרוֹן בֵּית  
יְהוָה וְכֵן בְּקִדְשֵׁי יִשְׁעֵנוּ

מִכָּא אֵיכְתוּ וַיִּשְׁלַחֲהֶם  
שִׁיחַ וַיִּשְׁאֹל מִשָּׁם אֶת  
אֵרוֹן בְּרִית יְהוָה עֲבָדָה  
יִשְׁכְּבוּ הַלָּבִיִּים וְיִשָּׁם  
בְּעֵלֵי־עַם אֵרוֹן בְּרִית  
הָאֱלֹהִים חֲפֵץ וּפִנְסוּלָהּ  
כְּבֹא אֵרוֹן בְּרִית יְהוָה  
אֶל־חֲמֹנֶה וַיַּרְעֵם בִּישְׂרָאֵל  
תְּרוּעָה גְדוֹלָה וְתוֹכִים  
הָאָרֶץ וַיִּשְׁמַע מֶלֶךְ־שֹׁמֶן  
אֶת־קוֹל הַתְּרוּעָה וַיֵּאמְרוּ  
מִה קוֹל הַתְּרוּעָה הַגְּדוֹלָה  
הַזֹּאת בְּמַחֲנֵה הָעַמִּים  
וַיָּדַע כִּי אֵרוֹן יְהוָה בָּא  
אֶל־חֲמֹנֶה וַיִּאֲהֹרֵם שֹׁמֶן  
כִּי אָמְרוּ בָא אֱלֹהִים אֶל־  
חֲמֹנֶה וַיִּאמְרוּ אֹרֹן  
כִּי לֹא הָיְתָה כֹּה־אֲתָמוּ  
שֹׁלֶם אִי־לֹט מִי־יָרֵעַ  
מִן־הָאֱלֹהִים הָאֲדֹרִים  
הָאֵלֶּה אֵלֶּה־הֵם הָאֱלֹהִים  
הַמְּכִים אֶת־מִצְרַיִם בְּכֹחַ  
מִסַּח בְּמַרְבֵּר וַתִּתְּחוּלֹ

והיו לאנשים פרשתם  
 פ' תעבדו לעבדכם אשר  
 עבדו לכם והייתם מי  
 לאנשים ונחמנתם ב  
 ונחמנו פרשתם ונחמ  
 ישראל ונחמנו א' אהרן  
 ותהי חמדה גדולה מאד  
 ויפ' מ' ישראל שלשים  
 אף רגלי וארון אלהים  
 נלקח ונע בעל מלח  
 חפץ ופ' תם ור' א' א' ש  
 בענין מסע ערכה וסא  
 שלה ביום חזק ופ' ר' ו  
 קרעם ואדמה עד א' ו  
 וסוד והנע' על' נשכ'  
 על הסכא פ' ח' קנ' ו  
 כי תה' לבו חר' על א' ו  
 הא' ימים והא' ש' בא'  
 חזק' בע' ותע' ב' ו  
 הע' ו' ש' מע' על א' ו  
 ק' ו' ע' ו' א' ו' א' ו' ו  
 ק' ו' ח' ח' ח' ו' ח' ו' ו  
 מ' ו' ו' ו' ו' ו' ו' ו' ו'

מה של וספיקתו העצום ידענו, הריקתו האמון הדרב הדבר קם, ונתן מטבעו למשה, ונשות וכו' תמיד ויכבדו ליהודה מה כבודו נאץ ויטעוהו  
בדבריו וסל לא תגדו חסד המלכים ויחשבוהו, וכל מה של ידעו חסד המלכים, וכל מה של ידעו חסד המלכים, וכל מה של ידעו חסד המלכים

of the *Jewish Encyclopedia* had reached the banks of the Nile!

I have added a description of two MSS. in Alexandria and of one in Jerusalem: it will be seen that they belong, with a certain right, within the scope of the present article.

The only MSS. in the following list that seem to be of real value are the Biblical codices: the holy books preserved with especial reverence in the synagogues. The Jews call them כתר תורה "Crown of the Law" in Hebrew; מצאחיה (pl. מצאחיה) in Arabic—following the usual designation of the Koran copy by the Mohammedans. In Syria, Mesopotamia and Arabia, where a similar custom prevails, the name given is כתר (a "crown")<sup>1</sup>. Among the Rabbanite Jews these volumes are usually wrapped in from six to ten different covers, each presented by some pious worshipper for this very purpose. In some cases they are stored on a shelf placed in the Ark itself; in others, a special cupboard is affixed to the wall by the side of the Ark, and the MSS. are laid in it. I have not heard that they are ever used or opened during the service: but on Simḥat Torah they are carried around in company with the Sefārīm. In only one or two cases is an intelligent care taken of the MSS.—in the Zaradel Synagogue at Alexandria and in the Rambam Synagogue at Cairo. For the rest, they are looked upon with great awe and with an intense superstition. They are regarded as amulets; but their real value is not appreciated. In the worst possible state are the MSS. kept in the Ark and in the two side-cupboards of the Karaite Synagogue at Cairo. The only one that is preserved with a little care is the Codex of Moses ben Asher. A wooden box with a glass cover has been provided; into this the pages of the MS. have been *stuffed*: the word is no exaggeration; the box is not large enough, and the pages must be fitted to its size! The others are tied up in bandana

<sup>1</sup> For similar volumes at Aleppo and Kutais in the Caucasus, see E. N. Adler, *Jews in Many Lands*, pp. 163, 181.

handkerchiefs, or rags of equal cleanliness, and stuffed into the cupboards. Their resting-place touches a wall, through which water seems to percolate, in such manner that damp and mould are gradually eating their way into the parchments. Pages that fifteen or twenty years ago must have been quite legible are becoming a mass of pulp. And yet, on Saturday mornings, these "Keters" are covered in their repose with gold-embroidered velvet drapings and reverently kissed by the worshippers! I made very strong remonstrances to my good friend the venerable Hakam Bashi of the Karaites—"Cheleby E. Mangouby, Grand Rabbin Israelite Caraïme," as his visiting-card runs. Some one must have done the same a year or two ago, for the MSS. have at least been separated, and the subject-matter and date (ta'arikh) written upon the outside. This is the work of the Grand Rabbi himself.

One need not be a bookworm to develop enthusiasm for these Bible codices. They are magnificent in their grandeur, veritable *chefs-d'œuvre* of the scribal art. One stands before some of these venerable monuments with feelings not unlike awe; immense masses of parchment, the pages ranging from twenty to fifty centimetres in height. Think of the love, the veneration, the piety, the sacredness that are here embodied; the amount of money spent, the effort expended, and the care with which the finished volumes were prized. First there was the getting of the skins; then they were prepared and cut and deeply ruled with a stylus. After this, the writer set to work—and one wonders with what sort of a pen or stylus (or, perhaps, was it a brush?) he formed these huge characters, that sometimes reach a centimetre and a quarter in height. And when he was done, it was the turn of the Nakdan or punctuator, who added the signs of the vowels and the symbols of the accentuation. Then came the Masorite to revise it, and to see that the minutiae of the text-tradition were all there, and to write the small Masora in between the columns and the large Masora on the top and the bottom of the page;

Yet not all was finished. The chapter on Jewish art in Hebrew MSS. has not yet been written—not even attempted. It is a much longer chapter than one would imagine. It was not only in the extravagances of the Passover Haggadah and the more simple illustrations of the Fables that the scribe passed into the illuminator; nor was the theological bias against the pictorial art as pronounced as is generally imagined. Jewish tombstones in Amsterdam, Hamburg, Florence, Rome, Pisa, Leghorn, and even Prague, are faithful witnesses to the contrary. And so are the Hebrew Bibles. After the scribe and the Masorite came the illuminator. Sometimes he contented himself with headings only or with initials (No. 25); these were usually in gold upon a coloured background, though at times

<sup>1</sup> Sometimes he also corrected it, and then he wrote *בר יעקב* וברר. See Bodl. Hebrew MS. No. 2322 (*Catalogue*, col. 808).

enlivened by examples from the animal world (No. 62). The next step taken was to furnish borders for special portions of the text (Nos. 16, 17, 37), notably the song of Deborah, the blessing of Moses, the song of Hannah, and the like. Then came full-page ornamentation, often only in gold, consisting of circles and ovals and various kinds of linear and geometric figures, plaits and interlacements: of such kind are the few pages of introductory ornamentation in the Moses ben Asher codex (No. 34), the only illustration allowed being that of the altars and vessels of the tabernacles (*ibid.*; also No. 16). At the last, the work of the illuminator and ornamenter was combined with that of the illustrator. A few attempts at pictorial embellishments in ink (No. 12) must have preceded the freer use of colours. No. 7 is a splendid example of the art of illustrating and beautifying MSS. as understood by these Jewish painters<sup>1</sup>; not so much for the value of the pictures themselves and the subjects, as for the extreme delicacy of the drawing and colouring of the borders. But in the justly celebrated Bible in the Casa di Alba at Madrid, done by the Rabbi Moses Arragel and his associates<sup>2</sup>, the reverse seems to be the case, and the subjects of the many illustrations very justly to deserve the praise that is poured upon them.

No wonder that such codices were highly prized; not many of our rich men would put their wealth into these books as rich Jews did in former times. Few of these MSS. even are to-day in Jewish hands. Ten magnificent Bible MSS. are in the possession of the Jewish community of Rome<sup>3</sup>; two superb codices were in the possession of the late Mr. Henriques de Castro (I admired them in Amsterdam some few years ago, but I do not know where they now are): Dr. Gaster has some fragments<sup>4</sup>. In former times

<sup>1</sup> See Appendix II.

<sup>2</sup> See *Jewish Encycl.*, s.v. Arragel.

<sup>4</sup> I shall publish a short catalogue of these in the *Zeitschrift für Hebräische Bibliographie*.

<sup>5</sup> A note has gone through the press concerning an illuminated MS. of

they were perhaps the only fortune that a man left to his son: "I, Jacob Meborak, have bought this Bible for Isaac my son . . . I give it to him as an absolute present: he shall neither sell it nor exchange it" (No. 25). "These first four books of the prophets have been acquired by Ha-Kohen ben David . . . and he has given them to his son David ha-Kohen . . . they shall be for ever to him alone and to his seed after him. May God in his mercy open for him the gates of understanding! . . ." Sometimes the name only of the Maecenas for whom the MS. was written is mentioned (Nos. 13, 14). But another one is most careful to give the exact persons who should take charge of the precious volumes: "It is holy to the Lord; it shall not be sold or exchanged, in order that it pass not out of the possession of the two great princes (Nasi) . . . Josaiah . . . and Hezekiah, the sons of the Nasi Solomon ben David ben Boaz, &c., &c." (No. 63). When the volumes passed in a commercial way from one owner to another it was not out of order to write the bill of sale on a fly-leaf of a volume, and to have it properly attested by the subscribing witnesses (No. 12); or the fact of its having been bought is simply recorded (No. 6).

I see little reason to doubt the data here given. In some cases there is, however, room for suspicion, and I am afraid that perfervid zeal has run away with the morals of the scribe. At least, I should consider it somewhat dangerous to follow his lead in ascribing No. 2 to Natronai Gaon. That Jacob Aboab wrote No. 3 I should not care to affirm: the real superscription of the scribe has been quite obliterated, and one must pause in the face of such evidence as that<sup>1</sup>.

the Bible presented to the Stadtbibliothek in Frankfurt on the Main by the Baroness de Rothschild.

<sup>1</sup> According to Montfaucon, a Bible MS. in Bologna has the following superscription: יזה ספר חורת משה אשר כתב עזרא הכומר; but it is of the twelfth or thirteenth centuries. See *Cataloghi dei Codici Orientali*, p. 323. It is probable that the confusion has arisen through confusion with the name of some scribe who had written a model codex. See e.g. the Spanish



The sanctity attached to such Bible codices was perforce fervent. They were often model-codices and used to correct the ordinary copies that were current. They were therefore called at times <sup>1</sup>מקדש יה (twice in Nos. 3 and 63), and it was said of them: ונהג בו קדושה; (No. 2) צריך לנהוג בו קדושה; (No. 3) וטברה (Nos. 17, 18). The abbreviation מקרא (No. 14), מחור (No. 34)<sup>2</sup>, the Persian דיפתר (ibid., and No. 14); and the Arabic מצחק (ibid.). But there is an unpleasant side to this sanctity; the frequent imprecations upon those that remove the volume from the place in which it has been set: "And every one that steals it, or sells it, or removes it, or takes it away from Jerusalem, the Holy City, may God not be willing to forgive such an one; for then may the wrath of God burn and his zeal; and may God

Codex written in 1396 by Ezra b. Jacob b. Adret (Ginsburg, *Introduction*, p. 494). The so-called Ezra-scroll in the Fostat Synagogue is, of course, only a pious superstition.

<sup>1</sup> Codex Ginsburg i (Avignon, 1419) has (!) נכתבה וזאת המקדשיא, and MS. Ginsberg 3 אשר העתק מן המקרא אשר נכתבה בירושלם עיר הקדש ה' והיא מקדש'ה בשם נקראה. Does this refer to the model "Codex Jerusalem," which was for many years in Saragossa and was used by Abu al-Walid? The MS. belonged at one time to the חבורת הלמוד תורה in Barcelona, an interesting reference. See Ginsburg, *Introduction*, pp. 741, 748; Zedner, *Catalogue*, p. 97, and Margoliouth, *Catalogue of Hebrew and Samar. MSS.*, I, p. 27. A Massoretic Pentateuch, written 1289 in Barcelona, is in a Synagogue of Magnesia (E. N. Adler, *Jews in Many Lands*, p. 154).

A more unusual expression is קריאה, which I have found in only two cases: in a MS. belonging to the Jewish community in Rome containing the Prophetical books קריאה הצי כתבתי זה; and in Codex Vatican xi (Catalogue, p. 13) אני אברהם בר יוסף הקסניאל תל'א'ב'ה כתבתי הקריאה הזאת והשלמתי הדעות לא יתברך בחדש אב שנת ה'ה'מ'ד' ליצירה בשוריה אל ההלמיד החכם הנכבד ר' יצחק בר יודשע דקאל. This last codex was written in Soria (cf. the illuminated Bible also written in Soria, Neubauer, *Catalogue*, No. 2323, col. 810), and not in Syria, as Assemani translates. In Codex xii of the same collection is a copy of the Psalms written for the same Isaac b. Joshua b. Shabbethai of Calo (p. 13). קריאה is, of course, only a variant of the word מקרא, which is quite common. A Bill of Sale, dated 1462, at the end of a Bible MS. in the Laurentiana at Florence has הספר המקרא מקרא (cf. Bisconi, *Bibl. Mediceo-Laurentiana*, p. 24). See below, No. 14.

<sup>2</sup> A German MS. of the year 1309 is called מחור, Ginsburg, *Introduction*, p. 564. One of the model codices is cited as מחזורא רבא.

separate him from all the tribes of Israel, so that evil come to him. And may all the curses mentioned in the Law, the Prophets, and the Holy writings cleave to him. Amen!" (No. 18); or, "And any one that changes a word in this Mahzor or this writing, obliterates one letter of it, or tears out of it a leaf—without having carefully studied and found out that in which we have erred, in the consonants or the vocalization, or the Masora, or in regard to a letter intentionally either omitted or added—may there be to such an one neither forgiveness nor pardon; may he not see the bounty of God, nor look upon the goodness treasured up for them that fear him: but be like an unclean woman and like a leper put away, so that his limbs break and the strength of his might (metaphor!) be shattered, his flesh wither away so that it be not seen, and his bones be cast away so that they be not noticed. Amen!" (No. 34). It is the reverse side of the medal!

There are some further points even in these few codices which the student will be able to value. Thus, the list of apocryphal books (No. 62) is not without its interest. Jews did not generally take an interest in the Gentile Bible<sup>1</sup>. But then we may add to this the marginal notes (No. 7) in regard to the division of the Books of Samuel, Kings, Ezra, and Nehemiah "according to the Gentiles." In this same codex the Book of Esther is simply called "Ahasuerus."<sup>2</sup> I have no means of telling if this occurs in other MSS.<sup>2</sup> That the Antiochus Megillah should be added as if a part of the Bible (No. 15) shows the deep interest that attached to that record<sup>3</sup>. In Syriac Bible MSS. this has happened to the story of Eleazar and of the Mother and her Seven Sons.

<sup>1</sup> MS. Brit. Mus. Or. 2626 (Sefardic) has a list of eighteen passages in which the translators of the LXX are said to have altered the text.

<sup>2</sup> But see Bodl. Library, Hebrew MSS. No. 4 (Neubauer, *Catalogue*, col. 2).

<sup>3</sup> I have since found the Megillah in the Vatican Codex xxvi of the Ketubim (year 1438). See Assemani's *Catalogue*, p. 22; in Codex Plut. i. lii of the Laurentiana at Florence (Job, Ezra, Megillat Antiochus; small 4to, 2 columns), and in Bodleian MSS. No. 30 (year 1480), 31 (year 1483, Pent. Haft. Megill. Ant.), see *Catalogue*, col. 7.

Some of the MSS. belonged to Persians or Bocharists settled in Jerusalem (Nos. 18, 27).

And, finally, of more than ordinary interest is the mention of the name "Hillēli" or "Hillali." Unfortunately the colophon in No. 12 is almost completely worn away, so that only portions can now be rescued from oblivion. But there is evidently a name "... ben Mordecai ... el-Hillali", and in another place it is directly stated, "This is the book called el-Hillali." Is this then the codex that is known, from other citations, to have existed? But in No. 18 we have a Masorite who corrects the volume, who is known by the name "Michael ben Uzziel ben Joseph ben Hilleli." Do these data throw any light upon the mystery, or do these Hillelites still remain in the clouds of speculation<sup>1</sup>?

NOTE.—The photographic reproductions of the Moses ben Asher codex have very kindly been made for me by Mr. Jacques Galitzenstein, of Cairo. They have been so successfully done that the text that shows through the page containing the superscription can be read if held before a looking-glass.

I have in most cases hesitated to attach a date where no indications are at hand, and both Hebrew bibliography and paleography are sciences entirely unknown in Cairo.

1. In the Synagogue Rabbi Ḥayyim Capusi (whose grave is in the Ḥosh Menasce of the old cemetery) situate in the 'Atfet R. Hayyim, a part of the Darb al-Naṣir; MS. in square characters on parchment, containing the last half of the Bible from Psalms

<sup>1</sup> Hilleli or Hillali variants are usually found in Sefardic MSS. See Ginsburg, *Introduction*, pp. 567, 590, 775. In two instances the codex is cited as הללי של לין (*ibid.*, p. 432), which agrees with the statement of Zacuto (*Yuhasin*, ed. Filipowski, p. 220) that the original MS. was taken from the province of Leon at the time of a severe persecution. According to Zacuto, it had been written by one Hillel b. Moses b. Hillel. The many variants cited in the Masora have been collected by Ginsburg in his *Massora*, III, pp. 106 et seq. Cf. also *Ibn Saphir*, II, 192-213. The interesting incunabula discovered by Freimann in the Laurentiana purports to have been collated with a Hillali codex כינה בהללי (*Z. H. B.*, VIII, 144). Upon the Hilleli codices mentioned in this article I hope to write on another occasion.

to the end of Chronicles; two columns to the page, complete Masora, square folio. Seems to be of the thirteenth or fourteenth century.

2. In the Synagogue of Rabbi David ben Abraham Abi Zimra (RaDBAZ). MS. in all respects similar to the preceding; parchment, two columns to the page, complete Masora, containing the Bible from Joshua to the end of Kings. It is evident that originally this whole Bible was written in three parts or volumes; of which the Pentateuch only is missing. On the frontispiece a later hand has written: **זו הספר כתיבת יד מרנא ורבנא רב נטרונאי גאון ז"ל**: והוא קדוש צריך לנהוג בו קדושה והוא כ"ד ספרים. We need the credulity of the worshippers in the Radbaz Synagogue to believe this; but it at least assures us that at the time it was written the Bible was complete. At the end, after some Masoretic remarks, we read the following:—

<sup>2</sup> כפי חוזה נצדק	<sup>1</sup> ספר זה נבדק
ונמסר כהלכה	ננקד במלאכה
קטנות ורצויות	נשמר באותיות
ותקון בלי חסר	ובמלא וחסר
וסמיונות צמוד	<sup>5</sup> בתאגין כלמות <sup>4</sup>
לכל סדר מנויות	<sup>5</sup> פקודי אותיות
כדת בו נחברה	ותקון כל שירה
כדתיהם שונות	<sup>6</sup> ואותיות חונות
בתוכו נקבעות	<sup>7</sup> פלוגות נתבעות
<sup>8</sup> במיטב רעיונים	<sup>10</sup> כמאמר הזקנים
בהגייוני שפר	גוזרין ואין מפר
ואילה שלוחה	<sup>9</sup> מאושר איש שיחה
אמוני הכשר	נפתלי ואשר
ובין עצומים יפריד	וספר זה על ספרם יריד <sup>10</sup>

<sup>1</sup> In the Earl of Leicester's Codex (Sefardic c. 1250), a similar set of verses is found. The variants are taken from Ginsburg's *Introduction*, p. 733.

<sup>2</sup> L. adds שמש יגה נעתק ממונה כאור שמש יגה.

<sup>3</sup> L. verse wanting.

<sup>4</sup> Evidently a mistake. It makes no sense, and does not agree with the second half. A passive participle of some verb ending in ר is required.

<sup>5</sup> L. in place of this בסדרים והשבין נסררים. <sup>6</sup> L. verse wanting.

<sup>7</sup> L. for this נחממה בחוכו נחממה פתוחה ופתוחה.

<sup>8</sup> L. הנינים.

<sup>9</sup> L. verse wanting.

<sup>10</sup> Written above the line; wanting in L.

which verses say no more than that the MS. has been carefully written, with all the Masoretic paraphernalia that is needed; and that the differences between Ben Asher and Ben Naphtali have been noted.

3. In the Radbaz Synagogue: small folio MS. on parchment, the whole Bible in Spanish cursive script, fully vocalized and provided with accents. Not old. On the title-page the following: זה הספר כתב אותו מרנא ורבנא הרב חגדול כמה' יעקוב אבוהב בעל ספר מנורת המאור ונהג בו קדושה וטהרה על כן כל בר ישראל ינהוג בו קדושה וטהרה והוא כ"ד ספרים. Probably the reference here is to the rabbi at Venice who lived towards the end of the seventeenth century. At the end there is a complete "Ta'arikh" signed by Aboab; but, for a reason that is not apparent, it has been obliterated by means of red paint, of which I was unable to scrape off sufficient to see what was beneath. The learning of the scribe who wrote the above quotation is sufficiently exhibited by his adscription of the Menorat Ha-Ma'or to "Jacob" Aboab<sup>1</sup>.

4. In the Radbaz Synagogue: octavo volume on parchment of some 300 leaves, containing a cabbalistic commentary on the Pentateuch. The "learned men" of the Synagogue supposed it to be the work of Abi Zimra himself. It appears to me to be a copy of the Zohar. Oriental script.

5. In the Egyptian Synagogue (ק"ק למצריין) in the Darb el-Mizriyim. Immense folio of a portion of the Pentateuch, from the words הגר בתוכם כי לכל העם בשננה (Num. xv. 26) to the end; parchment, 49 x 49 cm., three columns to the page, full Masora. On the last page and in the same hand as the body: אני משולם בן טדרום הסופר כתבתי ספר התורה הזה ליקר החכם ר' דוד<sup>2</sup> ש"צ בן הנבון החכם ר' שלמה<sup>2</sup> נע' בחדש כסלו שנת ארבעים אלפים ותתקמט לבריאת עולם למנן שאנו מונים כאן בירונדא מתא המקום יוכחו להנות בו הוא זרעו זרע זרעו עד סוף כל הדורות ויקים בהם קרא דכת' ואני זאת בריתי אותם אמר י"י וכו'. According to this note, the MS. was written in Gerona in the year 4949, i.e. 1189 C.E., in the month of Kislev by one David ben Solomon. On the following page and in a later hand occurs the note: אשתתרה אלכלהו סעיד מן אלכלהו דוד: בר שלמה ובקי להם מלפנייה השם יוכהם לקרות בו הוא ובניו ובני ובני

<sup>1</sup> A scroll written by Isaac Aboab is said to be in Safed. See *Jewish Encyclopedia*, s. v. Safed.

<sup>2</sup> In later hand.

ם"נ"ס : ער סוף כל הדורות א"נ"ם i. e. the Kohen Sa'id bought it from the afore-mentioned (?) David ben Solomon. They both appear to me to have been Karaites. This is not the volume mentioned by Ibn Saphir in his account of the Egyptian Synagogue.

6. In the Egyptian Synagogue: portion of the Pentateuch in heroic folio; parchment,  $49 \times 49$  cm., three columns to the page, full Masora, magnificent scribal work, the letters being fully  $1\frac{1}{4}$  cm. high, vocalized, but without accents. The text finishes: הביאו את קרבנם אשה ליהוה וחטאתם לפני יהוה על שגגתם ונסלח לכל ערת בני ישראל ולגר (Num. xv. 26), and is complete up to this point. A peculiar feature of the MS. is the occasional arrangement of the text in funnel-shaped form, evidently in order that the page shall end at a certain point. This is notably the case on the last page, which brings the text down to the point where MS. 5 commences<sup>1</sup>. The two were wrapped up in one and the same

<sup>1</sup> This is not an unknown procedure in Bible MSS., especially if the scribe wishes to begin the text of a book or a poetical extract at the top of a page, or within a certain number of leaves. Another way was to diminish the number of columns to the page (Ginsburg, *Introduction*, p. 531). Some of the early Hebrew prints follow the MSS. in this also: e. g. the apparently unique copy of the Pentateuch and Haftarot in the Laurentiana (Freimann in *Z. H. B.*, VIII, 145). Usually this has two columns to the page; but, in order that the Song of Moses shall commence a fresh folio, the page preceding has only one column. For the same reason, the page preceding Miriam's Song is in the form of an inverted spiral. The letters are exceedingly primitive: the alignment wretched—especially in the poetical portions, where the lines are quite rickety. The Parashiyyot have been marked in ink on the margin by the letters פ"ש; but in every case the ש is curtailed of its last shaft: a peculiarity I have seen in MSS. Some attempt at punctuation has been made by hand, and there are various Judæo-German glosses (ידי בירו = ויין יינגין; עמק = טאל; הארץ = לאנד; כונה הללי, and in one place רבר). The only colophon is סוף רבר, and Dr. Freimann believes this to be a "Tikkun." I venture, however, to suggest that the intention was to provide it with vowels and accents by hand. The very primitive character of the mechanical work shows that the printers either lacked the proper implements or were quite new at their business. I take it that they did not yet know how to print the vowels. Exactly the same kind of print is to be found in the unique copy of the *Tur Oraḥ Hayyim* belonging to the British Museum: the water-mark of the paper is the same in both—an outstretched hand supporting a crown. Freimann records a similar water-mark in the Naples *Hobat ha-Lebabot* of 1489. We have here an interesting bibliographic conundrum.

That vowels and accents were at times added by hand can be seen in

collection of rags, and were evidently intended to form a complete copy of the Pentateuch, despite the difference in size and the difference in the character of the script. Was No. 6 written with the express purpose to complete No. 5? I could find no trace that the last page had been added at a later date.

7. In the Egyptian Synagogue: the Old Testament; parchment, small folio, 26 × 22 cm., two columns to the page, in Spanish-Oriental Rabbinic script, provided with vowel-signs and accents; a beautifully illuminated codex. The greater part of Genesis is missing, and at the end from the middle of 1 Chron. viii, having evidently been sold to some private or public collection. The codex commences now with chap. xxxix. 16. The illumination is done in very delicate work, evidently by a master hand. This is especially true of the borders. The first words of each Parashah are in red ink encircled with various designs, the numbering of the chapters is also in red. At the end of the Parashah the number of verses is given, e. g. סך פסוקי צ"ה וסימן י"ב. The MS. is evidently the work of Spanish-Jewish artists. In contradistinction to the illustrations, the text is poorly written and without much care, whole series of verses being at times omitted. A later hand has made the necessary corrections in the margin. The MS. is undated. At the end of the Book of Ezra there is the remark: שנת ארבעת אלפים וחמש מאות ועשרים ל"ז; but this is not in the original hand, and the ink is darker than in the body of the codex. The date, 4520, i. e. 760 c. E., is, of course, impossible in view of the script. A Bible MS. of so early a date would have been written in square characters.

The illuminations and illustrations are exceedingly well preserved. The codex must, originally, have contained as many as sixty; now only forty-five remain. These are:—

(1) At the beginning of Deuteronomy, full-page illustration: water issuing from the rock; name all in gold; beautiful border of conventional foliage, in which human figures are to be seen.

another rare parchment print of the Pentateuch, with Haftarot and Megillot, also in the Laurentiana, and which de Rossi (*Annales*, I, No. 27) assigns to c. 1490-1495. The whole has been carefully punctuated and some Masoretic notes added. An attempt has been made to print a few borders and some initials. One notices here, also, the mechanical un-ripeness.

- (2) Moses receiving the staff from heaven.
- (3) Moses, with the staff, standing before Pharaoh.
- (4) Moses before Pharaoh.
- (5) Moses stretches out his hand over the waters.
- (6) Pharaoh begs Moses to intercede with God.
- (7) Aaron stretches out his rod to smite the dust of Egypt.
- (8) The plague of flies comes over Egypt.
- (9) Moses prays once more to God.
- (10) The cattle of Egypt die.
- (11) "And Moses stretched forth his rod toward heaven," Exod.
- ix. 23. Full-page illustration.
- (12) Moses "spreads abroad his hands unto the Lord," Exod.
- ix. 33. The whole background of the picture is in gold.
- (13) Moses brings the locusts over the land of Egypt.
- (14) Second picture on the same subject.
- (15) Moses "entreats the Lord," Exod. x. 18.
- (16) Darkness comes over the land of Egypt: half-page picture.
- (17) Death of the first-born: full-page.
- (18) Spoiling the Egyptians: three-quarters of a page.
- (19) The bones of Joseph are carried up out of Egypt: one-quarter page.
- (20) The Egyptians pursuing the Israelites: three-quarters of a page.
- (21) The Israelites cross the Red Sea: one-quarter of a page.
- (22) Deborah chanting her song of triumph: almost full-page. The background is made up of dark trees; six figures and a small child are seen in the foreground. The top of the page is beautifully ornamented with foliage.
- [Part of the Ten Commandments is written in red ink.]
- (23) The beginning of Leviticus has two full-page illustrations, gold on a dark-blue background. The first contains the Menorah and other sacrificial utensils; the second, utensils, the sacrificial altar, and the table of shew-bread.
- (24) At the beginning of Leviticus, the words ויקרא אל are written in gold, surrounded by a border of flowers and human masks; in the corner of the page a man on his knees is seen praying to the angels; the faces, however, are not visible.
- (25) At the beginning of Numbers, a picture, somewhat faded, of a man in the field, sowing.



(26) At the beginning of Deuteronomy, the words **אלה הדברים** in gold, surrounded by a delicate border of flowers. At the bottom of the page, picture of Moses instructing a group of men.

(27) Joshua receives the staff from God; but only the hand of the Almighty is seen reaching down from heaven. Space is left for another picture, which has, however, not been executed.

(28) At the beginning of Judges, a warrior on horseback, with raised sword, going out to battle: in gold and various colours; surrounded by a delicate border.

(29) At the beginning of Samuel, picture of Elkanah offering a lamb upon the altar. Opposite to 1 Sam. xxxi (ופלשתים נלחמים) (בישראל) there is in red: **ל"א עד כאן עושים הגוים ספר אחר**; and opposite to 2 Sam. i, in red: **ספר שני לגוים**<sup>1</sup>.

(30) At the beginning of Kings, David on his sick bed: half-page illustration. At the beginning of 2 Kings, on the margin, in red: **ספר שני לגוים**.

(31) At the beginning of Isaiah, Isaiah preaching before a number of men: half-page illustration in beautiful border.

(32) At the beginning of Jeremiah, the prophet preaching to the people, in border.

(33) At the beginning of Ezekiel, the vision of the prophet, in which four figures are seen; the first has beard and wings, the second has a female face, the third the head of an eagle, the fourth the head of a bird. In the beautiful border the figure of a peacock.

(34) At the beginning of Hosea, the prophet preaching to the people, who are seated around him. The "Twelve Prophets" are treated as one single book.

(35) The first page of the Book of Psalms (**תלים**) is encased in a beautiful border of twigs and branches. There are two panels on the page. At the top of one, in large letters of gold, are the words **אשרי האיש**, on a background of blue and red, in which are interspersed fleurs-de-lys. The second panel contains an illustration of the royal singer at his harp.

(36) At the beginning of Proverbs, a somewhat crude illustra-

<sup>1</sup> There was an evident intent in writing these remarks in red; i. e. אדם = Christian. This is sometimes done when the chapters and verses are noted on the margin. Ginsburg, *Introduction*, p. 516 MS. Ginsburg 3 (Franco-Italian hand) has the Christian chapters marked on the margin.

tion of Solomon, sitting before a desk and expounding wisdom : seemingly unfinished.

(37) At the beginning of Job the word **אִישׁ** in large gold letters. Running along the left side of the page is a sort of pillar, on the top of which Satan is seated, as if he had just come down from heaven. Lower down is a picture of Satan falling from the skies. It is impossible to make out what is above Satan. At first sight it looks like a round red point, out of which things are spouting. Upon closer investigation one discovers hands upon each side. I hazard the suggestion that originally we had here the figure of the Deity resting upon the clouds. But the face and the upper parts have been wilfully disfigured.

(38) At the beginning of Ecclesiastes, the right-hand edge of the page is ornamented with a tree, the upmost branch of which ends in a human head clothed in a wisdom cap. In the tree itself a pelican is seen.

(39) The Book of Esther is called in the headings **אֶסְתֵּר**. At the beginning, a three-quarter-page picture of the king sitting in state, holding in his hand the staff of office.

(40) At the beginning of Canticles the word **שִׁיר** in large gold letters upon a light green background. Along the right-hand side of the page is pictured a beautiful lectern in blue, red, and green, with an open music-book on the stand and a burning candle above it. Along the lower edge of the page there are some bars of music intertwining a staff and three portraits : a king, a shepherd, and a bearded man. Scrolls for the names are placed underneath the first two, but the finishing touches do not seem to have been given. The pictures are excellently executed.

(41) The first page of Lamentations is in two columns, as is the rest of the book, but so arranged as to form the inside of a castle. On either side is a large turret, a smaller one in the middle. The turrets are connected by a bridge, under which water flows. The painting (which is not quite finished) seem to represent the walls of Jerusalem.

(42) At the beginning of Ruth, and occupying one half of the border, is a picture of the heroine, seated and sad.

(43) At the beginning of Daniel, a picture of the hero, seated ; some golden vessels are placed before him, containing food ; one quarter-page illustration.

(44) At the beginning of Ezra, along the left-hand side, beautiful foliage-work, and, coming out of the tree, the figure of the scribe teaching. Below the tree is a griffin. Nehemiah is part of Ezra; but on the margin, in red: ספר שני.

(45) At the beginning of Chronicles, on the right-hand side of the page, a scribe seated before a table, with pen and other instruments near by.

8. In the Synagogue Rabbi Jacob Abu Sha'rah in the Darb al-Dahhān: old MS.; paper, portion of the commentary of Isaac Abravanel to the Pentateuch (ובכאן נשלם ביאור הפרשה וקידם שנוכיר) התועלות המגיעות ממנה נזכיר סכת אחד בענין זאת הפרשה, התועלת (הראשונה וכו'). Incomplete at the beginning and at the end; commencing near the beginning of Parashah Shemīnī (Lev. ix), and ending at the beginning of Parashah Matṭot (Num. xxxix. 2).

[9. In the Synagogue Rabbi Jacob Abu Sha'rah: two volumes of the Bomberg Bible of the year 1518. On frontispiece the following remark: "Este Libro es de Jeuda Jarm Cassutto Liuº a di 18 tammuz año 5452," i.e. Livorno, 1692.]

[10. In the Synagogue Ba'al ha-Nes in the Darb al-Sakalbah: portion of the Lisbon ed. of the Bible, printed on parchment, with the commentaries of Redak and Ralbag; containing Joshua and Judges; in good state of preservation.]

11. In the Turkish Synagogue in the Ḥarat Sakalbah: MS. of the Mishnah on paper; large folio, two columns to the page. It seems to contain the greater part of the text: no commentary. A few pages at the beginning are missing. Ends in the ninth chapter of Mishpatim הסוכר את הפועלים.

12. In the Synagogue of Rambam in the 'Atfet El-Hammamīm: complete copy of the Pentateuch, each verse followed by the Targum; 2 vols.,  $43\frac{1}{4} \times 34$  cm., parchment, three columns to the page, Franco-German script, full punctuation and full Masora on the margins and between the columns. The pages were all formerly loose, but they have been mended and the volumes have been bound. Vol. I commences with Gen. i. 3 and ends with Lev. xxvii. 29; vol. II commences in the middle of Num. i. 33 and goes to the end of Deuteronomy. Then come the Haftarot without any Masora. There are a few attempts at illumination in ink. At the end of Deuteronomy, the word יִשְׂרָאֵל is written in tremendous letters, artistically drawn, the final *lamed* running up the

whole left side of the page to the upper margin. At the beginning of each Parashah, the first word is slightly ornamented, while the letter פ on the margin is always enclosed in the same line ornamentation. At the end of the Pentateuch the following bill of sale has been written in a later hand: לפנינו אנו עדים החומי מטה מכר ר' יעקב ברב עבור הכהן המגרי הספר הזה שיש בו מסרה גדולה והפטורות ופסוק עבין (?)<sup>1</sup> פסוק בתרגום בקלף כ"י לרבי יצחק בר' ונח יש בו מלא וחסר ומדוייק והודה שקבל ממנו חמשה וארבעים כורונאם מכירה גמורה בלא שום תנאי ולא אר' לר' יעקב הנ' בו שום זכות ונשאר בחזקת כ"ר יצחק הנזכר לעשות כחפצו וכרצונו ולקרוא בו וללמוד וללמד בו כה"ר יצחק הנ"ז [א]ם ירצה ליקח הספר הנ' ולהעלותו בידו בלא ערעור [ ] משום אדם בעולם ומחל כ"ר יעקב הנ' לר' יצחק הנ' האונאה [מ]טול כל מיני מודעות ופסול כל עדיהן על דעת רשבא וכל ערעור שיבוא משום אדם בעולם יסלקנו עליו כגופו ובממונו ויעמידו ביד הקונה והיה זה ביום שלישי ראש חדש סיון שנת חמשת אלפים ומאתים וחמשים וחמש ליצירה [פה] מצרים והכל שריר וקים

נתן הסופר ברבי אברהם שנצי מושי אשיאס

הצעיר? יהושע פאני

According to this bill, R. Jacob b. 'Abod ha-Kohen of the Maghreb (West Coast of Africa) sold the volume or volumes to R. Isaac בר' for 45 kronen. The transaction seems to have taken place in old Cairo (מצרים) in the year 1495. The witnesses who attest the sale are the scribe Nathan b. Abraham Shinzi, Joshua Paji, or Faji, and Moses Isaias (?).

At the beginning of the second volume is a frontispiece, or perhaps a title-page, very poorly done in ink, and not by the same hand as the body of the MS. An attempt at ornamentation is badly made. Only about a quarter of the page is still legible; the rest having suffered from wet. זה הספר הקודש הנקרא אלהאלי מסורה גדולה והפטורות [פסוק...<sup>2</sup>] פסוק בתרגום [בקלף ויש בו] מלא וחסר... בצפת כיתאבי תצאני פ... צנאעתן חסינאן. ובתע נודתה תנודאן. וכתיבתו... בעומראן (?) לאן. אלפקיר... בן מרדכי... אלהאלי ביק"ל... ויא קאריין... באלהי רת(?) א... ויחינא ויחן ענד...

<sup>1</sup> Or עבין?

<sup>2</sup> עבין.

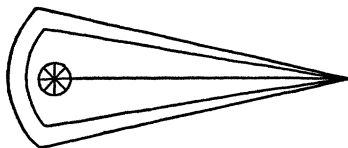
At bottom of the page in large letters, as if giving the date

[שנ<sup>?</sup>] ת נכבפי

מצרים

and down the right-hand side of these letters I read: תחת אדונו: המלך צולמן צולימן יר<sup>1</sup>. The letter ת which I have regarded as part of שנת may be the last letter of ממשלת and have its proper place after the word תחת. The date must be incomplete, as it makes 1422, which is manifestly too early.

At the end of the second volume, in varied ornamentation, are the words: ליצירה: בשנת ארבעת אלפים וכת'ר, i.e. 4620 = 860 C.E. This is followed by עברכם מררכי (see above), and by a design



through the middle of which run the words: זה הספר הנקרא: מן חט: אלהלאלי ועאם וצרב באלסהאם כאן נעם אלמלאם רבע אלכתאבה מן סואד מראדה ואלרבע מן צנאעת אלכתאבי.

The first part of this inscription is said to be an oft-cited verse attributed to the Khalifah 'Umar ibn al-Khaṭṭāb<sup>2</sup>, with אלהמאם in place of אלמלאם.

من حطّ وعام وضرب بالسهم كان نعم الهام

The second part seems to say that one-quarter of the work on the codex was done with the consent (or money) of the Maecenas that ordered it, and one-quarter at the risk of the scribe. What became of the other half remains in absolute doubt—as does also my interpretation of the words in question.

13. In the Karaite Synagogue: part of a large square folio Bible MS., from Chronicles to end of Ezra and Nehemiah, which last two are considered as one book (at end, מנין הפסוקים דספר; עזרא ס"פה ששים ושמונים וחמשה); parchment,  $36\frac{1}{4} \times 33$  cm., three columns to the page, eighteen lines to the column, letters each 1 cm. in height. Masora on top and bottom of the

<sup>1</sup> יר[ים הודי].

<sup>2</sup> I have not been able to verify this statement.



According to this, the MS. came by purchase into the possession of Obadiah ha-Kohen son of Obadiah ha-Kohen son of Moses ha-Kohen. The collocation of letters כבוד גדולת = כנקה יצחמוה. קרושת וכו'. The letters . . צ ידע ought to contain the words יהוה צבאות.

(2) . . . . קרושת גדולת כבוד קנית האלה, the rest is illegible.

(3) Arabic בחכם אלביע אלצחיה אלשריע מן מלך אלס' דעוד, i.e. it was bought in a legal way from the property of S[a'id] Da'ud.

At the end of the volume are six leaves of Masoretic notes of the usual kind.

14. In the Karaite Synagogue: large square folio copy of the Pentateuch; parchment, 42 × 38 cm., three columns to the page, Masora at bottom and between the columns. The first page contains beautifully interlaced illumination in gold and red, oriental style; the back of the first page and the five following ones are similarly illuminated, the interlacing being composed of selected scriptural passages. Some pages of the text have gilded borders. Exod. xv, Deut. xxxii and xxxiii, i.e. the poetical passages, are encased in beautiful gilt work in the form of a scroll. At the end are fourteen pages of Masora, in part tastefully illuminated. No animal or vegetable forms are used. At the end, in tremendous letters, 1½ cm. high, is the following:—

אודה לאלי ואשמח בעברתי  
 עשיתי המקרא בחמדת תאוותי  
 באמונה לבעליו . . . עברתי  
 לבי לבב גליתי . . . ובארתי  
 יאירו עיני ובאלהי שמחתי  
 אני שמואל בן יעקב כתבתי  
 ונקדתי ומסרתי זה המצחק  
 למרי ורבי דויד בן ישועה הלוי  
 יתן סופו סוף טוב ואחריתו  
 אחרית טובה.

ובאשר זכה וקנה המקרא בו יחיה ויוכה ויקנה ויראה בנים ובני בנים  
 חוגים בתורה ובנביאים ובכתובים ויתקים עליו מקרא שב' תחת אבתיך





in beautiful gold and coloured scroll-work; sometimes in its place appear oriental windows. In the text itself there are occasional illuminations and beautiful corner pieces. There are, also, whole pages containing representations of altars and of instruments used in the Sanctuary. Initials are to be found scattered throughout the Bible text: all the illuminations being heavily overlaid with highly burnished gold. At the end, following Kimhi's treatise, are four pages of the usual Masoretic notes. The only extra-textual note found is on the fly-leaf, to the effect that the codex was given לקראת בני מקרא by Moses ben Solomon ben Moses, known as Ben Phiruz. This is repeated at the end. On the whole a magnificent bit of calligraphy!

17. In the Karaite Synagogue: complete MS. of the Pentateuch; well bound, heroic folio,  $45\frac{1}{4} \times 36\frac{3}{4}$  cm., size of letters 1 cm., two columns to a page, gilded and painted initials, Masora above and between the columns. The parchment was originally larger in size, but it has been cut down by the binder. At the beginning, four pages enclosed in coloured columns containing: מחלוקת בין נפתלי בן אשר ובין בן נפתלי (variant readings according to these chief Masorites). On the back of the first page of the text we read: תורת יהוה תמימה טהורה משיבת נפש ברא מאירת עינים והיתה זה התורה קודש ליהוה אלהים אלהי ישראל על עדת בני מקרא ישמרם איום וגורא לכנסת דאר סמחה תות ביום רביעי בחמשה לחדש סיואן בשנת הן וכבוד יתן ה. ה. הצ' אלישע רופא בן ישועה רופא. The Muzḥaf was given to the Karaite Synagogue by one Elisha the Physician, son of Jeshua' the Physician. The date, however, occasions a difficulty. The year 455 is the common year 1695. This, of course, cannot be the date at which the MS. itself was written, as it is in every respect very old. It must be the date at which the MS. was presented to the Karaite community in "Dar Simḥah." I do not know where this place is, and I have no works of reference at hand. The Karaite authorities told me that it was in Syria (i.e. Damascus). I examined the inscription a second time: it cannot be in the hand of the original scribe; the writing is more carelessly done and the ink is much blacker than that of the text.

18. In the Karaite Synagogue: complete MS. of the Pentateuch;

<sup>1</sup> i. e. הדעו והצער.

huge parchment, square folio,  $40\frac{1}{2} \times 44\frac{3}{4}$  cm., three columns to the page, was originally larger, as the pages have been cut by the binder; the letters are  $1\frac{1}{4}$  cm. high; there is full Masora on the top and bottom of the page and between the columns; rather crude illuminations at the beginning of some of the parashiyot and between the individual verses in the Shirat ha-Yam (Exod. xv). The last pages have been wrongly bound. A most superb MS., on magnificent parchment. At the end, but in a later hand, the following:—

אני מישאל בן עזיאל בן יוסף בן הללי: בדקתי זאת התורה של קדש חצר בן בכתויה ירחמיהו אל: על יד מצליח הכהן יחיהו אלוה בן סהל המלמד הכהן נוח נפש. והוא מבוארה ברורה באר היטב ומנהו כהונ: יהי רצון מלפניו שיתן למרי<sup>?</sup> ואדרו מצליח שנים נעימים וימים טובים ויצליח במעשיו ויוכה לחוות בנעם יי ולבקר בה: ויוכה לראות בני בניו הוגים בו ויקיים עליו מקרא הכתוב וראה בנ.

On the fly-leaf, and in an old script, is the following:—

זה הספר התורה קודש ליהוה אלהי ישראל. הקדיש אותו נסי בן פצלן אלכרגי בירושלם עיר הקדש אלהים יכוננה עד עולם סלה אמן. הקדיש אותו על בניו ובני בניו לא ימכר ולא יגאל, וכל מי שיגנוב אותו או ימכור אותו או יעבט אותו או יוציא אותו מירושלם עיר הקדש לא יאבה יי סלוח לו כי אז יעשן אף יי וקנאתו והבדילו יהוה לרעה מכל שבטי ישראל וגו'. וכל הקללות האמורות בתורה ובנביאים ובכתובים ידבקו בו אמן.

וכל מי שישמור מצות נסי בן פצלן ויקום מיניתו אשר צוה על הספר הזה ברוך הוא ל[יי?] יאמרו ויחיהו יאשר בארץ וגו'.

[כל] הברכות האמורות בתורה ובנביאים ובכתובים ידבקו בו אמן. והפקיד אותו נסי בן פצלן בעל התורה הזאת על יד סהל בן צלח (sic!) להיות תחת ידו כל ימי חיותו בירושלם. ואם וחלילה יוצא מן העולם ישוב הספר הזה להיות עם בניו להגות בו ואם יצאו בניו מן העולם בלא בנים יהיה הספר הזה לבעלי המקרא אשר בירושלם לא ימכר ולא יגאל ארור מוכרו וארור קונהו אמן.

זה המצתף יש בו חמשה ספרי תורת משה קדש לי"י לא ימכר ולא יגאל ולא יעבט אשר הקדיש אותו נסא בן פצלן כרגי נוח נפש להיותו מעמד בחצרם על אחיו ואנשי ביתו ונינם ונכדם בירושלם עיר הקדש

חבנה ותכונן בקרוב להגות בו ולשמרו. האלהים ירחם את בונדאר זה וימחול ויסלח לעונותיו ויכפר על חטאיו ויקיצהו עם ישיני אדמת עפר להיות מושבו בנן ערן תחת עץ חיים לחיי עד אמן. ויקים עליו הכת' והמשכילים יזהרו כוזה הרקיע ומצדיקי הרבים ככוכבים לעולם ועד: וכל המחליף את הקדש הזה או גונב אותו או מוכרו או העביטו ארור הוא מפי יי צבאות אלהי ישראל יושב הכרובים. וכל הקללות האמורות בתורה ובנביאים ובכתובים ידבקו בו ולא יאבה יי סלח לו ואל יוציאו אותו מירושלם ארור מוכרו וארור קונהו: וכל השומר את ספר התורה הזה ישמרהו אלהים ויצילהו מכל חטא ואשמה ועוון ויתן לו משאלות לבו ויתקיים עליו מקרא הכת' ותגור אמר ויקם לה ועל דרכיך גנה להיות חלקו עם הצדיקים והחסידים הכתובים לחיים בירושלם ויזכה לחיות בנעם יי ולבקר בהיכלו אמן. ואם וחלילה ויגור מן השמים ויכרתו נינם יהיה לבעלי המקרא שוכני ירושלם השומרים את המועדות בראות הירח להגות בו עד ישקיף אלהי הרוחות לכל בשר לטהר מקדשו ולקבץ נדחי עמו מארבע כנפות הארץ כז נאם יי אלהים מקבץ נד' ישונו ויקים בימינו ובימי כל עמך ישראל דברו הטוב ישראל נושע ביי תשועת עלת ולתענע ב (??) ירושלם (??) נדחי ישראל (??) ברוך יי לעולם אמן אמן.

Along the left edge of the preceding text has been written:—

ויהיה תחת ידם ארור כל אשר יחליט זה החקים המבא (???)

These long colophons are not without interest. They contain a bit of "Kultur-geschichte" which deserves further study. It is interesting to see that all the curses have not prevented the removal of the volume from its original resting-place! The history of this beautiful MS. seems to be that it was written for one Nissi ibn Faḍlān al-Kharaji in Jerusalem (in one place he is called Nissa ibn Faḍlān Kharaji) and given over into the keeping of Sahl ibn Maṣliḥ (MS. has צלח only), in whose family it is to remain for ever. Should the male descent be interrupted, it is to become the property of the Karaites (בעלי מקרא) in the Holy City. These Karaites are called in one place, "those who observe the festivals according to the appearance of the Moon," and not according to a fixed calendar—an appellation that I have found often in Karaite books. At a later date, and at the instance of Maṣliḥ ha-Kohen ibn Sahl ha-Kohen—perhaps a son of the original donor—it was corrected by Mishael ben Uzziel ben Joseph

ben Hilleli. I am puzzled by the expression *חצר בן בכתייה*. Does it mean that the owner lived in "the Court (*רֹאשׁ*) of Ibn Bokhtwai or Bokhtōi<sup>1</sup>"? The Persian name is interesting: as is that of "Bundār"—if it be a proper name—mentioned further on<sup>2</sup>. Mishael ben Hilleli, as a Masorite, naturally causes one to think of the famous Codex Hilleli.

19. In the Karaite Synagogue: part of a Bible MS. on parchment;  $24\frac{1}{4} \times 19$  cm., square characters, two columns to the page, fully punctuated, and provided with Masora; in all 77 pp. containing the Haft̄arot (but incomplete at the beginning), Psalms (complete), Proverbs, and part of Job. Seemingly of the fourteenth or fifteenth century.

20. In the Karaite Synagogue: convolute containing a portion of a MS. of the Pentateuch, from the middle of Parashat Wa-Yikra up to the middle of Parashat 'Ekeb; on parchment, three columns to the page,  $37 \times 33$  cm., characters about  $\frac{3}{4}$  cm. high, Masora above, below, and between the columns. The MS. is going to pieces on account of dampness which is eating the parchment away. In addition:

(a) One leaf of Masoretic notes.

(b) One leaf of a MS. of the Pentateuch, parchment,  $25 \times 22\frac{3}{4}$  cm., two columns to the page, full Masora; contains a portion of Ha'azīnū.

(c) 11 pp. of a Bible MS., parchment, two columns to the page, not old.

(d) One leaf, parchment, three columns to the page, no Masora; containing the beginning of the book of Joshua.

(e) One leaf of the book of Samuel, parchment, two columns to the page, square characters, punctuated.

(f) One leaf of a Pentateuch MS., parchment, Oriental rabbinical script, fully punctuated; containing portion of Gen. xli. 1 et seq.

(g) Two leaves of a Haft̄arot MS., parchment, punctuated, small fol.; not old.

21. In the Karaite Synagogue: portion of a Pentateuch MS. from the middle of Parashat Lek Leka to the end of Parashat

<sup>1</sup> Cf. such names as Bokht-ishō'.

<sup>2</sup> Or simply a common noun, "this rich dealer in slaves or horses," i.e. Nissi ibn Faḍlān. See Johnson's *Dictionary*, s.v., Vullers, i. 266 b, and Justi, *Iranisches Namenbuch*, p. 72.

Re'eh;  $39 \times 35$  cm., parchment, three columns to the page, letters each 1 cm. in height, scanty Masora; in miserable condition and going to pieces. Curiously the ink on the flesh-side of the parchment is faded throughout; but not on the hair-side!

22. In the Karaite Synagogue: portion of a Bible MS.; huge folio,  $47 \times 39\frac{1}{2}$  cm., characters 1 cm. in height, Masora on the sides and at top and bottom of the pages. Occasionally erasures and corrections have been made; contains part of Samuel, Kings, Jeremiah, Ezekiel, and part of the minor Prophets; was evidently a Wakf, as here and there the remark is written in large characters: קרש ליהוה לא ימכר לא ינאל. This beautiful MS. is gradually going to pieces, many of its pages sticking together on account of the dampness.

23. In the Karaite Synagogue: portion of a Bible MS.; parchment,  $29 \times 24\frac{1}{2}$  cm., punctuated, square characters, full Masora; contains portions of Jeremiah and Ezekiel. Gradually disintegrating because of dampness.

24. In the Karaite Synagogue: portion of a Bible MS.;  $30\frac{3}{4} \times 25\frac{1}{2}$  cm., parchment, two columns to the page, punctuated, full Masora. Contains Joshua (a few pages missing), Judges (a few pages missing), Samuel (incomplete), 1 Kings (only a few pages), and 2 Kings (complete).

25. In the Karaite Synagogue: part of a Bible MS.;  $40\frac{1}{2} \times 36$  cm., parchment, two columns to the page, punctuated, full Masora. There is an attempt at ornamentation at the beginning of each book. Some letters are done in red, with a little frame around them; one side of the cover is made up of paper fragments containing Talmudic writings. The MS. contains Isaiah, Jeremiah, Ezekiel, and the Minor Prophets. At the end of Ezekiel, and in a later hand, the following: זה ספר ארבעה נביאים קנתיים אני יעקב: מבורך ליצחק בני יהיו ארוכים משנת הקבו ליצירה וכשקנתינו היה בשנת הקלד בה ויקיים בו מקרא &c., &c. ונתתיהו לו במתנה גמורה לא ימכר ולא ימיר אותו חוק ואמן אל תעריך. In quite a modern hand: קרש לי"י אלהי ישראל על עדת בני מקרא, &c. The colophon is not quite clear. Jacob Meborakh bought the book for his son Isaac. But the words יהיו ארוכים משנת וכו' are not intelligible. The first date 5126=1366; the second 5134=1374; if the letters בה form part of the Ta'rikh it would be 141=1381. They may,

however, represent some such expressions as ברוך השם or ברוך הוא. The MS. itself must be older than this by several hundred years.

26. In the Karaite Synagogue: part of a Bible MS.;  $43\frac{1}{4} \times 36\frac{1}{4}$  cm., parchment, three columns to the page, fully punctuated, and with copious Masora; from Joshua to the end of Chronicles, some pages missing in the middle. The last page is taken up with the words קדש ליוי אלהים אלהי ישראל ארור גונבו ומוכרו וקונוהו אֵנֶכָּה, which are written in tremendous letters, and quite fill up the whole page.

27. In the Karaite Synagogue: part of a Bible MS.;  $43 \times 38\frac{3}{4}$  cm., parchment, magnificently written in beautiful characters, three columns to the page, plentiful Masora; containing Joshua, Judges, Samuel, and Kings complete; going to pieces because of dampness, the last pages look like a mass of Genizah ruin. On the outside page are the words לאברהם בן נחום in square ancient characters, as old as the text itself. In a much later hand is the following: אַלְמַעוּד בֶּן תֶּלֶךְ יוֹסֵף מוֹסִי וְלִי מִצְחָף נְבִיאִים ח"ק, the Arabic of which I do not understand, except that it seems to indicate one Joseph [ibn] Musa as owner of the codex. At the end is the following colophon: זה ארבעה הנביאים הר[אשנ]ים למרי יחיה בן יעקב יהיה (!) אלהי ישראל ישמרהו ויתיהו ויצילו מכל הצרה ויאריך ימיו בטוב ושנותיו &c., &c. On the last page, in very large letters: אני שמואל בן יעקב [כתבתי] ונקדתי ומסרתי זה ארבעה הנביאים הראשנים . . . . . דברי הימים . . . . . The rest is quite illegible, the parchment being turned to pulp. After this follow a few pages containing Masoretic notes. There are attached to the volume a few loose leaves which seem originally to have been at the beginning. On the outside of the first one is the following: אילו ארבעת הספרים הראשנים של נביאים מה שזכה: הזקן הטוב החסיד והנדיב בא בשער הכהן בן דויד בן שלמה בן אברהם בן שחריאר בן אבון בן בורגוי הכהנים החסידים נוחם בגן ערן וקנה אותם מטוב אלהים ומהונו בעין יפה ובנפש רחבה ובשמחה ובטוב לבב לנפשו ולבנו לכבוד אלהי ישראל שיאמר אלהי הדחות (sic!) לכל בשר זכה אותו להגות בו ויברכהו וינצרהו ויתמכהו בימין צדקו ויקים עליו מקרא שכתוב ותן לך בלבבך וכל עצתך ימלא וכי האחיז ונתן זה ארבעת הספרים הראשנים לבנו דויד הכהן החסיד החכם והנבון בגדיבת לבו וברצונו וחפצו מעתה ועד עולם מתן מקוים וכי קבל דויד הכהן בנו זאת מתנה

מאביהו יחיהו אל והיה בידו וברשותו וקימת לו לעולם לבדו ולזרעו אחריו האלהים ברחמיו יפתח לו שערי בינה ותושיה ועמו יקבץ בימיו אל עליו מלך ביפיו . . . יחזה באפריון מושיע וגואל יחוש לו בפדיון ויאמר התפתח מוסרי צוארך שביה בת ציון וכל הברכות והנעימות האמורות והכתובות בארבעה ועשרים ספרים יחולו ויבואו עליו ועל זרעו אחריו ויקים עליו מקרא שבת' יצו יהוה אתך את הברכה באסמך ובכל משלח ירך וברכך . . . On the back of this page are some Bible verses in letters of heroic size and in golden rims. On one of the other pages, also in gold borders, the following: אלו ארבעה ספרים הראשנים מה שקנה מרנא ורבנא רפאל הלוי השר היקר החכם והנבון בר כבוד גדלת קדשת מרנ' ורבנ' &c., &c. בנימין הלוי השר היקר רוח יי' תניחיהו להיות במושבו אלהי ישראל The names, however, appear to have been erased and rewritten, or others substituted in their place. On the back of this page, but in a later hand: נעתק ארבעת הספרים הראשנים האלו אל כב גז קדשת מר ור בנימין הלוי &c., which is followed by some benedictions.

The MS. is very ancient. From the various colophons we learn that the scribe and Masorite was Samuel ben Jacob; and that the four books were not part of a whole Bible, but were intended to be a volume by themselves. The original possessor seems to have been Yaḥyah ben Jacob. It then passed into the hands of a priestly family: Ha-kohen ben David b. Solomon b. Abraham b. Shaḥriyār b. Abzon b. Bazarjwai<sup>1</sup>, who gave it to his son David ha-Kohen. We have here, as in a previous case, Persian names. Was the MS. written in Persia? The last, and late owner was one Raphael b. Benjamin b. Eleazar ha-Levi, who has not scrupled to insert his name in an older Ta'rikh.

28. In the Karaite Synagogue: copy of the Pentateuch; 27 × 24½ cm., parchment, two columns to the page, fine characters, full Masora; two pages missing at the beginning; ends in the middle of Ha'azīnū (Deut. xxxii).

<sup>1</sup> Or Buzurjwai, or better Buzurjōi (see Brockelmann in *Z. D.M.G.*, LIX, 179). On the name see Justi, *Iranisches Namenbuch*, p. 359 (cf. p. 66, Bazrōs or Bezruyeh). For Abzōn or Abzān, see *ibid.*, p. 2.

29. In the Karaite Synagogue: part of a copy of the Bible;  $39\frac{1}{4} \times 30\frac{1}{2}$  cm., parchment, two columns to the page, sparse Masora, not very old; contains the prophetical books; was originally two volumes, the first commencing with Joshua, the second with Isaiah. A number of leaves are missing in the middle.

30. In the Karaite Synagogue: portion of a Bible MS.;  $28\frac{3}{4} \times 22$  cm., parchment, two columns to the page, no Masora, only a few Keres noted; occasional notes on the margin, e.g. to the verse **חצי התורה בתיבות דרש ואת שעיר החטאת דרש דרש** we read **חצי התורה בתיבות דרש ואת שעיר החטאת דרש דרש**. Contains the Pentateuch from Parashah **לך לך** to the end of **ואת הברכה**, Haftarot according to Rabbanites, Jeremiah, Ezekiel, Minor Prophets (incomplete), Esther (incomplete). Not very old, but mouldering away in different places.

31. In the Karaite Synagogue: portion of a Bible MS. containing Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the Minor Prophets (but all more or less incomplete);  $30 \times 23\frac{1}{4}$  cm., parchment, three columns to the page, full Masora at the top and bottom of the page and between the columns, rather pretty small script. Some of the headings are done in red ink, as are the markings of the Haftarot, which, placed on the side of the page, are encircled in delicate ornamentation. A few pages are in a different hand. Mouldering away in various places.

32. In the Karaite Synagogue: portion of a Bible MS. containing Isaiah, Jeremiah, Ezekiel, and Minor Prophets (but very incomplete);  $33\frac{1}{4} \times 26$  cm., two columns to the page, no Masora. Mouldering away from one end to the other.

33. In the Karaite Synagogue: portion of a Bible MS. containing the historical books from 2 Sam. vii. 24 on, the greater part of the prophetical books and of the hagiographa;  $30\frac{1}{2} \times 24$  cm., parchment, two columns to the page, pretty script, the letters of which are written closely together, full Masora. Mouldering away.

Together with this are portions of other Bible MSS., same size, two columns to the page, parchment. Also a part of Ezekiel and the Minor Prophets, with a commentary written on the margin between the columns. Specimen from Jonah: **נבואת יונה וקרא**

<sup>1</sup> Comp. MS. Brit. Mus. Add. 9400 (German, 1250) **חצי התורה בתיבות דרש** מיכא דרש מיכא, Ginsburg, *Introduction*, p. 541. MS. Florence Laurentiana Plut. 3. Cod. 10: **חצי תיבות של תורה דרש סוף שמה דרש ראש שמה**.



אליה אל הקריאה תרשישה ים ששמו תרשיש וחיא חוצה לארץ אמ' אברה שם שאין שכינה שורה בחוצה לארץ . אמהקבה יש לי שלחין כיוצא בכ ומה ראה יונה שלא רצה לילך לנינוה אמ' הגוים קרובי תשובה הם אם אנבא להם וישבו מדרכיהם נמצאתי מחייב את ישראל שהרי הם אינם שומעים לנביאים.

34. In the Karaite Synagogue: a part of the Masoretic Bible of Moses ben Asher; three columns to the page, parchment,  $42 \times 39\frac{1}{4}$  cm.; containing the portion from Joshua to Malachi, though the beginning is not complete; full Masora, careful punctuation and accentuation. Most of the leaves are loose, and the whole has been placed in a wooden box which is just a little too small, with a glass top. There are a number of pages which formed either the beginning or end of the codex, and which are filled with illustrations of a geometrical character painted in gold: one page contains representations of the altars and utensils used in the tabernacle. The colophon reads<sup>1</sup>:—

אני משה בן אשר כתבתי זה המחזור של מקרא על פי כיד אלהי הטובה עלי באר היטב במדינת מעוזיה טבריה העיר ההוללה כשהבינו ערת נביאים בחורי י"י קדושי אלהינו המבינים כל נסתרות והמשפירים סוד חכמה אילי הצדק אנשי אמנה לא כיחדו דבר ממה שניתן להם ולא הוסיפו מאמר על מה שנימסר להם והעצימו והגדילו המק' עשרים וארבעה ספרים וייסודם באמונתם בטעמי שכל כפירוש דיבור בחיך מתוק ביופי מאמר יהי רצון מלפני יוצרנו שיאיר עינינו ויניה לבנו בתורתו ללמד וללמד ולעשות בלב שלם ובנפש חפצה ולכל ישראל אמן . נכתב לקץ שמונה מאות שנה ועשרים ושבע שנים לחורבן הבית השני שיאמר יוצר נשמות וישוב עליו ברחמים ויבנהו באבני אקדה וספיר וכדכר בנין שלם בנין מקויים בנין שלא ינתש ולא יהרס ולא ינתץ לעולם ולעולמי

<sup>1</sup> See also *Ibn Saphir*, I, 14 et seq.; II, 186; Ginsburg, *Introduction*, p. 241. Part of the colophon as given in E. N. Adler, *Jews in Many Lands* (Phil. 1905), p. 23, is wrongly given. The MS. is not a מחזור של בני קריה but a מקרא של מחזור; and was not written in קריה (which is not the manner in which Cairo is spelt in Hebrew MSS.) but in Tiberias. It is not probable that Maimonides refers to this codex as the model which he followed: the Ben Asher whom he mentions is Aaron ben Moses b. Asher, whose codex was also in Egypt. See Levita, *Massoret ha Massoret*, ed. Ginsburg, p. 114, and below, No. 70.

עולמים במהרה בימינו ובימי כל ישראל אמן . וכל המשנה מן המחזור הזה או מן הנשתון הזה דבר או מוחק ממנו אות או קורע ממנו דף אלא אם כן יבין וידע שיש בו דבר ששנינו בו בכתב או בניקוד או במסרת או בחסר או ביתר אל יהי לו לא מחילה ולא סליחה ואל יחזה בנעם יי' ולא יראה בטוב הצפון ליריאי ויהיה כאשה נדה וכמצורע מוסגר לכתת אבריו ולשבור גאון עזו ולכלות בשרו מראי ולשפות עצמותיו שלא יראו אמן .

הקורא ישמע והשומע יבין והרואה ישכיל שלום .

On another loose page is the following superscription : זה הדיפתר מה שזכה יעבץ בן שלמה הבבלי נח נפש ועשה אותו לעצמו להגות בו מעמלו &c., &c. On a third page, and in a careless handwriting: זה הדפתר אשר הקדיש יעבץ בן שלמה ללקראין בירושלם עיר הקדש ; which is followed by a number of maledictions upon the person removing it from its place. This latter is again repeated upon another page. Upon the same page as this last, but in a later hand, is written : זה המצחק בלה מקצת כסויו ונקרע וחזקוהו מממון חזק הנכבד אלעזר הלוי בן חזקן היקר עדיה הלוי אשר התנדב ברות נדיבה לעשותו חולתו בשנת א'תמ"ז האלהים יכפיל זה הספר (!) Upon another page, but in a still later hand : הנביאים קדש לויי אלהים אלהי יש הקדיש אותו אחרי גאולתו השר הגדול דויד בן השר הגדול יפת נכד אלמכבתי על עדת בני מקרא לקראת בו בימי השבתות והתעניות בכנסת אלקאהרה ת"ב ות"כ ואם הוא או איש וכו' upon which follow the various maledictions.

There is absolutely no reason to doubt the data here given. The codex was written in the city of Tiberias by the well-known Masorite, Moses ben Asher (ninth century), in the year 897<sup>1</sup>; it is, therefore, one of the oldest dated MSS. of the Bible. Originally it must have been complete, and it is possible that the missing parts are in some collection. Curious is the extravagant manner in which Moses seems to refer to the Masorites, "the company of prophets, chosen of the Lord, holy ones of our God, who under-

<sup>1</sup> It is strange to read in Ginsburg, *Introduction*, p. 475, that "the St. Petersburg Codex is the oldest dated MS. of any portion of the Hebrew Scriptures which has as yet come to light." The subscription of this Moses ben Asher Codex has been known for very many years—and Dr. Ginsburg cites Ibn Saphir's book.

אנן משה בן אשר מהגדל זה המצוה  
שן מקרא על מן אליו הטובד על  
בד היטב בשיע מצוייה טברירד  
הער הזהלה כשהבוע עדת נבאים  
מחד יי קדשי אלויות המבינים כל  
מטיות והמשפטים סוד חכמה איל  
הדקאמי אמנה לא מחדו ובר ממו  
שעשע ליהב חאחורשי מאמר על מה  
שנמשך ליהב והעצמות וההריל חמק  
שואים אתה פרים ויסודים  
נאמנותם בנעמי שכל בערו שרבו  
בסוד מרמק בפי מאמר יהי הנהג  
מלפע ייער שואר מענע ונעה לבנ  
במדות ולמד ולימד והעשות בלב שום  
ומפסח חפעה לכל ישראל אמנ

נבדק לך ששען מן תשעה ועשרים  
ועצב שנים יצא הבית השלש שואר  
וידר נשמות ושוב עליו ביהמים ויהעד  
באבנ אקדחוסר וסידר בעז שום בען  
מקוים בען שלא תנש ולא יהיהם ולא יענן  
לעולם ולעלמי עד למים במהרה בימינו  
אמן כל ישראל

וכל המעשה מן חמאמר  
זהו או מן העשנים ויוד  
דבר או מרוק ממנו אות  
או קורע ממנו קף אלא  
כן יבין וידע שיש בו דבר  
ששגשג בו בכתב או בעקוד  
או במסרת או בחדר או  
ביתר אל יזיל לא מחילה  
לא סליחה ואל יחזה בעם  
וי לא יראה בטוב העפן  
לראו ויהיה כאשר ענה  
וכמעט מוסר לסג  
אבריו ולשבור גאון עון  
הכלות בסוד מראש שפות  
עצמותיו שלא ידא אבק

חקקא ישמע  
והשמע יבין  
והראד ושכל  
שולם

COLOPHON OF THE MASORETIC CODEX OF MOSES BEN ASHER (897 C. E.)

stand all secret things, and who disclose the secret of wisdom, the righteous and faithful ones, who have not left out one word of that which was handed down to them, nor have added one word to that which was bequeathed to them," &c., &c., reminding one of the equally extravagant praise in the interesting Genizah fragment published by Dr. Schechter some years ago. But perhaps the Karaites are intended! The second colophon is of peculiar interest, as it bears upon the question whether or no Moses ben Asher was a Karaite: it seems to be cotemporaneous with the codex itself. I understand it to mean that the MS. was written at the request of one Ya'bez ben Solomon, the Babylonian, for his own personal use. We know that there were Karaites in Babylonia, e. g. in Hit on the Euphrates, from which place codex No. 57 (see below, p. 644) came. At a later time he donated it to the Karaite community in Jerusalem, according to the third colophon. The codex, having suffered from use or from want, needed repairing. It was re-bound at the expense of Eliezer ha-Levi ben 'Adiyah ha-Levi in the year 1684, according to the fourth colophon. How it came into the possession of David ben Jepheth who presented it to the Karaites in Cairo is not stated; he left it to the community after his death (אחריו נאלתו?). There is a further difficulty in the fifth colophon. David is said to have been the grandson of אלמכבתי. What these letters mean passes my understanding.

The following MSS. are part of the collection of books stored in the Sefardic Rabbinate. I have omitted to take note of a few modern ones.

35. תשובות הר"אש, the Responsa of ROSH: large square MS., paper, Spanish rabbinic script, incomplete; the last responsum is numbered 425.

36. Responsa of Moses b. Maimon: small quarto volume in different scripts; according to the list at the beginning, the MS. contains 288 responsa.

37. תשובות מוהרא מונסון, the Responsa of R. Abraham Monson: square MS. of 435 pp. At the beginning occurs the following: זה ספר שאלות ותשובות שחברתי אני הצעיר בכל האדם והועתק מכתובת ידי על ידי? סופרים והיתה חשלמת העתקתי ותיקוני סוף שנת התצט ליצירה ואתחנן אלה יאיר עיני בתורתו לעשות ולחבר ספרים הרבה אין

i. e. this copy was made for the author and signed by him in the year 1739. He gave his responsa the title פרי עץ הדר.

38. דרשות, or Sermons of R. Nissim Gerondi (RaN); paper, 8vo, of some age, but incomplete both at the beginning and the end.

39. מנה"רי זין: ס' שערי תורה, a collection of Derashot by זין: small 4to MS., not very old.

40. ס' אהלי יעקב, by Jacob Castro: large 8vo MS. in modern hand. On the first page is the following note: . . לאברהם למקנה. . . לידי ספר הנו' ממשפחתי ומבית אבי נין ונכד להרב והאלהים אינה. . . המחבר זל"ה הנו' אני הצעיר אברהם קשטרו ס"ט בכמהר יצחק נ"ע בכמהר יוסף ז"ל. בכמהר יצחק זל"ה בכמהר יעקב הרב המחבר הנו' זיעא. The note tells that the MS. was in the possession of a direct descendant of the author: Abraham, son of Isaac, son of Joseph, son of Isaac, son of Jacob Castro.

41. ס' מבוא שערי: Cabbalistic MS. in a modern Oriental hand.

42. A short dictionary of rabbinical terms and expressions arranged in alphabetic order. The modern title אסיפה, "Collectanea," given by the binder of the volume, has no warrant in the text itself.

43. ס' אבן בחן of Kalonymus b. Kalonymus: modern Oriental hand; incomplete both at the beginning and at the end.

44. ס' הנורלות of Abraham ibn Ezra, followed by a letter-book giving formulae for correspondence.

45. ערך לחם, the Shulḥan 'Aruk, Ḥoshen Mishpat, together with the הנהגות מוהרי"ק; quarto; at the end ותשלם המלאכה על ידי כמר' מאיר בר יעקב פרינץ, i. e. Meir b. Jacob Prince.

46. A commentary on the Pentateuch: parchment, good Spanish-Oriental hand; based entirely upon the Talmud and Midrash; incomplete, commencing with the beginning of Leviticus and continuing to Deut. xxxiii. Specimen:—

ס' אלה הדברים טובה תוכחת מגולה מאהבה מסותרת. היה לו לאמר התוכחת מסותרת או טובה אהבה מגולה מאהבה מסותרת. אלה ששלמה ע"ה בא להודיע. . . תוכחת בעושי העבירה שעושה העבירה בסתר ושעושה בגלוי וא"א כי כמו כן ראוי למוכיח להוכיחו בשני פנים הללו שעל מה

שעושה בגלוי בפני הבריות יוכיח הו' כמוכח בגלוי ובפניהם ואין לו לנשות עליו או ולא ליפות הע' . . . שיקהו לעשותו פעמים אחרות ויגרום נדון ותקלה לעצמו ויכנים עצמו בחשד אם אינו מוכיחו דיאמרו עליו וכו'.

47. Part of the commentary of David Maimonides on the Pentateuch, from the middle of Parashah צו to the middle of מצורע: Arabic in Hebrew characters; small 8vo, paper, commencing with the folio numbered 17. In the same volume there is a portion of a commentary on Proverbs, partly on paper and partly on parchment; Oriental script; imperfect both at the beginning and the end. Specimen:—

ברכות לראש צדיק ופי' רשעים ירקב חמס אפשר שבא לפרש גמול לצדיק וענש לרשע. וחמס עם היות עקר הנחתו לענין הגול יאמר לפעמים בענין גלוי השחתה נחמסו עקבך. ופעם יאמר בענין השחתה ויחמס . . . סבו. יחמס נ. . . בשרו וכסוי עם היות עקר הנחתו על הלבוש והמסכה יאמר לפעמים בענין העלמה המכסה אני מאברהם וכסה קלון ופעם אמר בענין מלוי כמים לים מכסים כלומ' שממלאים את החרין עד שבוא מכסה עד שלא יראה בו חרון. וחמס ר"ל שבחמס ימלא פי הרשע. והכונה שברכות יכוחד לראש הצדיק מצד גמול צדקותיו וקללה והשחתה ודומיהם ימלאו פי הרשע וגופו וכו'.

48. A casuistic work arranged alphabetically. Its name is possibly לחם הפנים. In different hands.

49. Responsa of R. J. Šiyyāḥ (?): incomplete, ending in the middle of No. 614. Each responsum is called an אמיר.

50. Discourses of R. Samuel ibn Šid: modern Oriental hand, paper. Note: שמואל בן לא"א משכיל: ונבון המכנה כה"ר מרדכי נע' בן להחכם השלם הדין כמה"ר יצחק זלה' בן להחכם השלם הדין המקובל האלרי כמה"ר שמואל בן סיד ז"ל. The genealogy of the author is given as Samuel son of Mordecai, son of Isaac, son of Samuel ibn Šid.

51. Tosafot of Rabbenu Perez to Baba Kamma: folio, old Syrian script, paper, incomplete at the end.

52. The מכלול of David Kimḥi: 4to, paper, incomplete; commences about half a page before שער הפעלים, and ends in the middle of שער המלים.

53. כתאב אלמלאך: Arabic in Hebrew characters, cabbalistic, folio. At the end a peculiar secret script, similar to that found in de Pomis' grammar, and in Syriac and Arabic MSS. On the title-page is the following remark: האדה כתאב אכונא אדם אלדי, "This is the Book of our Father Adam, given to him by Raziel the Angel."

54. Commentary on the Pentateuch by Shem Tob ben Isaac ben Shaprut: well written in Oriental Rabbinical script, paper, small 8vo, incomplete, commencing in the middle of Parashat Bereshit, and ending Deut. xxxii. Many passages are introduced with the words אמר שם טוב המבאר, e. g.:—

פרשת ואתחנן הטעם וכבר התחננתי אמר שם טוב המבאר דיק זה לפי ש"ו מוסף על ענין ראשון וקודם זה אמר ואח יהושע צויתי וז"ל קודם שאצווהו התחננתי לשם • כי כאשר הוכיר ואמר ואח יהושע צויתי בעבור כי אינני עובר עמכם ר"ל שטעם סמיכות זאת הפרשה לשעברה • לפי שבשעברה אמר ואח יהושע צויתי אמר כאן שכבר התחנן לעבור עמכם וכו'.

At the end of the book is the following note:—

אמר הרב הגדול המבאר שם טוב בן כבוד ר' יצחק נ"ר בן שפרוט זהו השער יעדתי בראש ביאורי לפרוש התורה אשר חבר אבי החכמים החכם ר' אברהם בן עזרא ז"ל כביאור קצת הגדות חז"ל שבאו דרך דרש רומזים לדברים עמוקים ונכבדים והביאם החכם ז"ל בפירושי וז"ל ביארם גם אביא קצת באורים ממפרשים על קצת מסודותיו מהם שלא רציתי להביאם בביאורי פן תרבה העבודה על הקורא גם לא ישרו בעיני ומהם שלא ראיתי עד אחר השלימי הביאור ומהל"י היודע כל תעלומות אבקש עזרו לבאר הנעלמות.

55. שני המאורים, the name of the author is not given: small 8vo of 20 folios in a beautiful Spanish-Oriental script. A treatise on Morals containing twenty chapters (פרקים), i.e. תשובה, צדקה, הכנס, הדיינים, גידיל בנים, כבוד אב ואם, נמילות חסדים, תלמוד תורה, והחמה, &c., &c. After which come 5½ folios with the commentary of Abraham ibn Ezra on Canticles.

56. שער הכונות, ס' 240 fols., square 4to, in modern Oriental hand.

57. הגורלות, ס' of Abraham ibn Ezra; modern hand.

58. (אירגאש): ס' of Joseph ben Emanu-El Ergas תפוחי זהב.

24mo, 93 fols. Commences with some verses of Gikatillia (מה"רי (ניקטיל"י). A treatise on morals: שער האהבה, שער היראה (שער השו"ת). A treatise on morals: שער האהבה, שער היראה, התשובה.

59. ס' מנהגים, 24mo, incomplete at the beginning; contains a large number of wonderful tales (נסיים) and stories (מעשיות), very often in a cabalistic sense; also a large number of Piyyuṭim, of which there is a list at the beginning.

60. ס' תיקון סופרים, complete in ninety numbers; gives the formulas for writing Hebrew documents; Oriental modern hand.

61. Controversial work against Christianity, incomplete at the beginning and at the end, small 8vo, in two parts. The second commences: ועתה נחל לכתוב החלק הב' מזה הספר שהוא בהוראת בטול מעמדת כותבי הא"נ<sup>1</sup> כאשר ידעתי בהקדמתי ורצוני שתדע עתה המעיין שהעתקתי ברוב אלו המאמרים מהמכתב המעתיק האחרון החכם מימון בודר<sup>2</sup> אשר העתיק הביבליאה לנוצרים במענם זה ר"ל בשנת אלף ות"ק וע"ב למניינם והיא המכתב היותר צודקת מהמעתיקים אשר לפנינו. The author must, accordingly, have lived shortly after the year 1572.

62. תקוני תפלות מס' חמדת ימים, cabalistic: small 8vo, Oriental hand, incomplete.

63. דרושים, Sermons by an unknown author: large 8vo, modern hand.

64. In the Karaite Rabbinate: 4to volume, the pages of which are all separate and sadly mixed, brought there by a Karaite from Hit on the Euphrates; paper, MS., Arabic in Hebrew characters. It contains:

(a) A portion of the מקדמאת of Samuel ben Moses al-Mughrabi: a commentary upon the Pentateuch pericopes in the form of "Questions and Answers." One part is entitled: שרה פרשה. האזינו עלי טריקה אלמסלה ואלגואב. I was unable to tell whether the whole or how much of the commentary is extant in the MS.

(b) A portion of the סדור or ספר מצות of Isaiah ben Uzzia Kohen, called "Mu'allim Fādil." The title-page of the second part runs as follows: אצול ארדין והי מערפת אללה תע ואלאסתרלאל

<sup>1</sup> i. e. Evangelion.

<sup>2</sup> The reference must be to François Boderius, or François de la Boderie, one of the Editors of the Antwerp Polyglott. I owe this identification to the kindness of Professor Eberhard Nestle.





אלפצל אלכא. פי כתבה אלתורה אעני תסלימהא מן אלמי משה אלי ענן  
 וכם הי פסוק וכם כלמא וכם חרף וכם סדר וכם פרשה  
 וכם מצוה מצות עשה ומצות לא תעשה וכם מדה כל  
 ספר וספר עלי ופאת עלמי אלמכמל מעשה עה ומתא  
 תופי עה ואיצא נכתבה אלי אדם ומדות התורה בכמה  
 נדרשה.

אלפצל אלכא. פי ערד פסוקים אליט ספרים ותרתיב אוצאעם שיא בערד  
 שיא עלי מדהב בני מקרא ורבאט דלך.  
 אלפצל אלכא. פי קרבנות שגנה פי מצות עשה ומצות לא תעשה ופי  
 קרבנות נדר ונדבה, וכו'.

אלפצל אלכא. פי אלקרבנות אלרי יודאדו פי עתיד לבוא וחא יתעלק בהם  
 מן סלח ושמן.

אלפצל אלכא. פי תאריך ינתפע בהא מן בריאת העולם אלי יומנא הדא  
 ותאריך תאליף דלך אלכתאב.

65. In the possession of Mr. Arbib is a MS. which was reported to me as "a work on Medicine by Maimonides." It turned out to be the Hebrew translation of the "Canon" of Avicenna. The MS. is incomplete, containing portions of what were originally two volumes: five leaves containing a part of the table of contents of the second volume, plus 149 leaves; parchment,  $26\frac{1}{2} \times 24\frac{1}{4}$  cm., two columns to the page, in a small, somewhat cursive Oriental script. A large part has been collated with another text: a later hand has noted the variants (introduced by  $\dot{\text{z}}$  or  $\text{כא}$ ) on the margin. The MS. must originally have been a work of some art, the initials of the chapters are illuminated in a sober manner becoming a work on medicine.

66. In the possession of Dr. B. Moritz, Librarian of the Khedivial Library at Cairo, ten leaves of a Hebrew Bible in Arabic characters and with Arabic vocalization, containing part of Daniel. Each Hebrew verse followed by its Arabic translation and a sort of Arabic commentary. I suppose that this is part of the British Museum MS. edited some years ago by Dr. Hoernle. In spite of much persuasion I was unable to get sight of these ten leaves, Dr. Moritz alleging one reason after another for his refusal.

67. In the possession of Mr. Scialom Levy: מגילת מצרים: a copy of the so-called Cairo Megillah, made by Mr. Levy's father who

had found an old copy which he afterwards threw away (into the Genizah?). This occurred about the year 1844. Mr. Scialom Levy has the privilege of reading the Megillah in the Synagogue on the appropriate day—28th Adar.

## APPENDIX I.

68. In the Zaradel Synagogue, Alexandria: MS. of the whole Bible; in square characters, parchment,  $24\frac{1}{2} \times 19$  cm., two columns to the page, Masora beautifully arranged in varying devices at the top and bottom of the pages; the headings of the various books are in gold and colours; eight pages of Masora at the beginning and four at the end in gold, blue, and green framework: altogether, calligraphically a work of art. At the end there is the following subscription: זכרני אלהי לטובה אמן הצעיר דוד הכהן ידיע קוטינה שנת הק"כ ר"ח תשרי, i.e. "Remember me for good, O my God, Amen! David the priest [who is] known [by the name] Coutinho, Rosh Hodesh Tishri 5127." One would expect קוטינה if my transcription of the name is correct. The year  $5127 = 1367$ , and the provenance of the MS. would be the Spanish Peninsula. Although the colophon is not in the same handwriting as the text, it can well be of the same epoch. Was David the scribe or the owner? The MS. is well preserved and well taken care of. The authorities of the Synagogue seem to be aware of its value: it is kept in a tastefully made cupboard near the Ark.

69. In the Zaradel Synagogue, Alexandria: first volume of a codex of the Bible from Genesis to the end of Kings; parchment,  $30 \times 23\frac{1}{2}$  cm., two columns to the page, very full Masora at the top and bottom of the pages and between the columns; a few headings of the books are illuminated, especially that of Genesis, in which animals and birds predominate. Before the commencement of the texts are the "Different readings of Ben Asher and Ben Naphtali." No subscription or date is to be found in the whole volume; though it looks older than the preceding. On one of the blank pages is the following note in regard to the extra-canonical books:—

זכרון מה שיש לגוים בארבעה ועשרים.  
 שלהם מה שאין בארבעה ועשרים שלנו.  
 אחרי ספר קינות יש להם ספר ברוך מגיד כל מה שכתוב ממנו בירמיה.  
 אחרי ספר דניאל יש להם ב' ספרים.  
 אחרי ספר מלאכי יש להם אנטיוכוס.  
 אחרי שיר השירים יש להם ג' ספרים ספר טוביה וקליהאשטיק לי"שו  
 וספר חכמה עשהו פילו היוני.  
 אחר ספר ראשון של עזרה יש להם ספר נחמיה שאינו באותו שלנו.

Our learned man has been in part misinformed. The book of "Baruch" does not contain "all that is written about him in Jeremia," but a good deal more. The two books "after the Book of Daniel" are probably Bel and the Dragon. He does not seem even to have heard their name. The book of "Antiochus," after Malachi, must be the Books of the Maccabees. He then mentions Tobit, "Ecclesiasticus by Jesus" and "Wisdom," which he ascribes to Philo, an ascription which I believe I have seen in Syriac MSS. The "Book of Nehemiah" must refer to the apocryphal Ezra, which he confounds with the canonical "Nehemiah" of the Church.

70. In the Karaite Synagogue at Jerusalem: complete codex of the Bible in two volumes; parchment,  $34\frac{1}{2} \times 27$  cm., two columns to the page, vowels and accents, full Masora. The first volume is in a modern binding; the second in a peculiar box binding made of iron. Only the first volume is kept in the Synagogue; the second in the dwelling upstairs, because of the intense dampness in the subterranean synagogue ( $21 \times 15$  feet), which makes all the books kept there positively mouldy. At the end of the second volume is the following subscription: [אני] משה בר מנחם דאלבורנש זלה"ה כתבתי ומסרתי זה הספר [הנקר] א מקדשיה לנכבד ר' מרדכי בר יצחק זלה"ה המכונה דאן דשפונין נר"ו וסמתי<sup>1</sup> בירח סיון שנת שמונים ושתיים [ומאה] ל[אל]ף חששי. המקום יוכהו להגות בו הוא זורעו וזרע [זרעו עד]. In deciphering this inscription I had the help of my learned friend Mr. David Yellin. Though the reading is certain, the proper names are not quite intelligible. The codex was finished in the month Sivan, 5182 = 1422, and

<sup>1</sup> Later hand has added a Yod above the ם.

was written and punctuated by one Moses ben Menachem of אלבורנש. I, at first, thought of Burgos: but the *nun* is certain, and the addition of the Arabic article would be surprising. But some place in Spain is evidently intended, as is seen by the name of the Maecenas for whom the codex was prepared: Mordechai ben Isaac, who was known as Don דשפונין. "Don" with an *alef* in place of a *waw* is itself peculiar, and the proper name passes my knowledge of Spanish.

On a fly-leaf at the end of the second volume, and in a modern hand, is the following:—

אמרתי להעתיק רשימה חיקרה מסוף הת"נך היקר הנקרא מקדש"ה  
בתוככי ירושלם הנעתקת בו מספר הנקרא כתב ה"ירושלם שהוקדש למצרים  
לכנסת הירושלם זה המצחף השלם של כ"ד ספרים שכתב  
אותו מ' ור' שלמה בן ירוחם הספר המהיר ר"ית ונקד ומסר אותו  
באר היטב המלמד הגדול החכם הנבון אדון הסופרים ואבי החכמים וראש  
הישיבה המהיר במעשיו המבין במפעליו היחיד בדורותיו מ' אהרן בן מ' <sup>1</sup>  
משה בן רב אשר תנצב"ה עם הנביאים והצדיקים והחסידים הקדיש אותו  
השר הגדול האדיר האביר מרנא ורבנא ישראל תפארת כל ישראל החכם  
והנבון החסיד השר הנדיב ירים ה' דגלו ויצין נזרו ויגביר עזו ממדינת  
בצרה בן מ' שמחה בן מ' סעדיה בן מ' ר' אפרים ר"ת לירושלם עיר  
הקדש על זרע ישראל קהלת יעקב עדת ישורון בעלי המדע סגולת המכמים  
השוכנים בהר ציון אלהים יכוננה עד עולם סלה. קדש לה לא ימכר ולא  
ינאל על מנת שלא יצא מתחת ידי שני הנשיאים הגדולים כג"ק הוד והדר  
הנשיא יושיהו והנשיא יחזקיהו בני כג"ק הנשיא שלמה בן הנשיא דוד בן  
הנשיא בואז תהא נפשם צרורה בצרור החיים בנן עדן תחת עץ החיים  
כדי שיוציאוהו אל המושבות וא[ל ה]קהלות שבעיר הקודש בשלש רגלים

<sup>1</sup> Such model codices are mentioned in the Masora, either in a general way e. g. במקרא מדויק (Ginsburg, l. c., p. 469) (ib., p. 518), בספר אחד מדויק (ib., p. 483); or they have place-names אספמא or הספרי (Spain), ס"י ירושלם (Jerusalem), סיני (Sinai); or, again, they were written by some noted teacher and called after his name: ס' ר' גרשום; ס' ר' מאיר: Codices were written by (Master) R. Meir of Speyer and R. Meir Abulafia (see *Monatsschrift*, XLVIII, p. 607). Cod. Vatican xiv (complete Pentateuch) was written by Elijah, son of Berechiah ha-Nakdan, in 1299 (Assemani, *Catalogue*, p. 15). A twelfth-century codex is even assigned to Rabbenu Tam (Ginsburg, *Introduction*, p. 524). The expression ס' מוה is still a riddle.

בחג המצות ובחג השבועות ובחג הסוכות לקראת בו ולהתבונן וללמוד ממנו כל אשר יחשבו ויבחרו. ואם יצאו אלה שני הנשיאים הגדולים רב וישיהו ויחזקיהו יצ"ו בדרך הצלחה לעשות דרכם שיפקדו אותו בידי שני אנשים צדיקים ונבונים וידועים יראי אלהים אנשי אמת שונאי ביצה ויעשו כחכמתם. ואם יחפוץ איש מכל זרע ישראל מבעלי הבינה מהרבנים ככל ימות השנה לראות דבר בו דבר יתר או חסר או כתוב או קרוי או סתום או פתוח או טעם מהטעמים האלו ויציאיהו אליו לראות ולהשכיל ולהבין לקרות ולדרוש וישיבוהו למקומו וישמרה ולא יעבור לעיין בו איש אין בו אמונה. וה אלהי ישראל ישים אותו ס"ט ברכה על מל ישראל ועל זרעו ועל כל ישראל ויתקיים עליו מל ש כי אצוק מים על צמא וכו וכל הברכות האמורות בתורה יבואו ויחולו ויגורו עליו ועל ביתו ועל כל הנלוים עליו ועל כל מי שישמע ויאזין ויקשיב ויעשה כדברים האלה ולא יחליפם ולא ימירם לעולם ולעולמי עולמים ברוך ה' לעולם אמן ואמן.

As this has reference to the "muster-codex"<sup>1</sup> of the Masorite Aaron ben Moses ben Asher, I have thought it worth while to give the note complete. It purports to be a copy of the subscription of a MS. of the Bible (called also here "Mikdash-Yah," as in No. 3) belonging to the Karaites at Jerusalem, which itself was a copy of one known as כתב הירושלם, and which was presented to the Karaite Synagogue in Cairo. "Yerushalayim" seems to stand in place of the later expression "Abhēlē Yerushalayim"<sup>2</sup>. The original MS. was written by no less a personage than Solomon ben Yeruham<sup>3</sup>, but punctuated and "Masorated" by Aaron ben Moses ben Asher, to whom the title "Head of the Yeshibah" is given—whether in reality or only in an honorific manner I shall not attempt to decide. It was evidently written for one Israel ben Simḥah ben Sa'adyah ben Ephraim of Bassora and presented by him to the Karaite community in Jerusalem,

<sup>1</sup> Compare the extravagant expressions above in No. 34.

<sup>2</sup> Or does this refer to the model "Sefer Yerushalayim," so often referred to in Masoretic notes?

<sup>3</sup> Ginsburg, *Introduction*, p. 242, makes out of him "R. Solomon b. Beviv," basing his description upon an article in *Ha-Zofah*, 1857, Nos. 47, 48. See also, *Ibn Saphir*, I, 12, 13. Relying upon a further subscription Ginsburg says that it was transferred "to the community in Egypt for the Jerusalem Synagogue." There was no such synagogue. The reference is simply to the Karaites in Cairo. Two further subscriptions are given in Adler, *Jews in Many Lands*, p. 163.

and was to be in the especial keeping of the Nasi Josaiāh and the Nasi Hezekiah, the sons of the Nasi Solomon ben David ben Boaz. The two keepers of the precious volume were to take it out and show it to the various companies and gatherings on the three great festivals ("Regalim"): and if for any reason they are called away from Jerusalem, they are to entrust it to the care of two other men of probity. Interesting is the additional permission given to show it to learned Rabbanites whenever they want to know any of the minutiae of the Masoretic text, "plene or defective, Ketibh or Kerē (note the passive 'Kārūy'), open [pārāshāh] or closed, or the accentuation," as well as the prohibition against showing it to non-Jews ("men in whom is no faith").

## APPENDIX II.

The very short chapter devoted by Kaufmann to illuminated Bibles in Müller and Schlösser's *Sarajevo-Haggadah* (p. 261) is quite insufficient. The subject deserves a special and a thorough treatment. To this must be added the description of a British Museum MS. of the thirteenth century with thirty-nine illuminations, of which thirty-six are full-paged (see G. Margoliouth in *J. Q. R.*, XVII, 193). Since writing the above I have had the chance to examine two more illuminated Hebrew Bibles. MS. Casanatense, No. 283, has been, I believe, cursorily described by Dr. Berliner and by Sacerdote (*Cataloghi*, &c., p. 486). The script is Rabbinic, as in No. 7 above; evidently the stress was to be laid upon the illumination, rather than upon the text—as was not uncommon in the fifteenth and sixteenth centuries. Unfortunately only the first two pages (ff. 1 b and 2 a) have been treated; though the proper spaces for the full-page illustrations, for the initials and borders have been carefully left. The frontispiece contains a full-page illustration of Adam and Eve on either side of the tree, along the trunk of which the serpent is coiled. The serpent has, in uncomplimentary manner, a female head with long golden hair; this is found in Christian MSS. also, e. g. in the fifteenth-century MS. of Nicholas de Lyra in the Laurentiana at Florence. The background is blue and hills are to be seen in the distance. A roe and a squirrel crouch on the ground. Adam

holds an apple in one hand: Eve, what seems to be an opened fruit. The figures are excellently drawn and delicately painted—but with a sexual realism that is quite unwonted.

The border has four medallions: (1) containing the sun as a human face; (2) an idyllic scene, in which a hocking man, resting his hands upon what seems to be a club, turns a frightened look towards an admonishing figure, youngish in appearance, whose face is crowned with an aureola, from which the rays of the sun stream. I take this to represent the Almighty chiding Cain; (3 and 4) are heraldic devices, which are fully explained by Sacerdote. The first page of the text has the letter BETH in gold upon a red background. The border has also four medallions: (1) the moon; (2) a landscape with two trees and what looks like a grasshopper in front; (3) a burning furnace out of which fire issues; (4) a medallion, upheld by angels, containing three beehives, above which is a dove with an olive-branch in its mouth: the heraldic device, if I am not mistaken, of one of the great Italian families. At the right-hand corner of the right-hand column is a medallion in the form of a standard, containing the letters פֶּרֶשׁ (i.e. פֶּרֶשָׁה). The MS. was written in Florence in 1455.

Of special interest is the representation of God, if my identification is correct. I believe that there was originally another one in the thirty-seventh picture of the Cairo MS. This must be taken as a possible commentary on what Mr. I. Abrahams has to say upon the subject in the *Jewish Chronicle* for April 21, 1905.

I have also examined MS. Plut. 3. Cod. 10 in the Laurentiana at Florence: 4to MS. on parchment, containing the Pentateuch, Haftaret and Megillot with Targum and Rashi. The Megillot are in the order: Canticles, Ruth, Lamentations, Ecclesiastes, Esther. Then comes אֱלֹהֵי פֶּרֶשִׁיּוֹת מִכָּל הַשָּׁנָה וּמִיָּמִים טוֹבִים, divided off for the various persons who are to be "called up." The Targum is added for the days of Passover, and for the first and second days of Shebuot. At the end of the Haftaret is the superscription חֹזֶק וְנִתְחַזֵּק יִצְחָק בֶּהֱן הַסּוּפֶר לֹא יִזָּק. לֹא הַיּוֹם וְלֹא לְעוֹלָם עַד שִׁיעָלָה קֶאֱפֵין אֲמִי בְּסוּלָם. I have no books at hand to verify this variant of the famous saying. The writing is German, square in character; the Targum in smaller square script, the Masora in very minute square, Rashi in Rashi script. The Masora all over the page is



very full. Elongated letters are sparingly used; letters being added to fill out the lines. When the Tetragrammaton is written יהוה, it is written out on the margin. There are many corrections. The illuminations are:—

1. The first word of each Parashah has a coloured background and border.

2. Beginning of Genesis, a half-page: gold flower-work very delicately done upon a red background. The word בראשית in dark blue.

3. Pen and ink sketch of Jacob's dream: Jacob asleep, one angel going up, one coming down the ladder. By the side a mediaeval castle.

4. At the end of Genesis, the Masora is worked into beautiful interlacings of green, red and gold.

5. Beginning of Exodus: branches and leaves encircling the whole page. The Rashi heading is also illuminated.

6. In the appropriate place, pictures of the appurtenances of the Tabernacle—altars, menorah, &c., somewhat crudely executed.

7. At the beginning of Numbers, half-page of Masoretic notes in a circular illuminated setting: but the work is crude. Here and there an attempt is made to draw a griffin.

8. To Numbers xiii (sending forth of the spies), there are illustrations at the top and bottom of the page, showing the position of ארץ כנען and ארץ אדום. The first is surrounded by castles; the second has as a prominent feature some hills, on the top of each of which is a castle. But the hills quake and are unsteady.

9. Jericho and its seven walls: quite primitive.

10. Deuteronomy: beautiful three-quarter page illumination in red, blue, green, and gold. The Masora is also illuminated.

Among the Masoretic notes in the MS. the following may be mentioned. To the word כדרלעמר there is the gloss: חלמי' לא. לפסקינהו בשני שמי' ביתאל is written as one word; there is no break in Gen. iv. 8. At the end of Genesis is the note: בין ספר. וספר צריך להניח ו' שמי' לבר שמה שהשלים בה. At the end of Leviticus, the words לספר מלבר ספר חלק בין ספר לספר מלבר אוח' שהשלי' ובקומה. Various model codices are mentioned: to

Gen. xix. 23 ב"א היוי באספמי א' בק' ב"א היוי . Again בבלי ובאספמיא ;  
 כן בספר חדש ובס' מ' זקן הידוע ; באספמי רחבות To Gen. i. 24  
 מארץ ס"א מוצרים . ובכל הספרים היש' ובאספמ' מארץ וגם ה'ר ' טוב  
 מכת' במצלה והניה בבלי 5 To Exod. xv. העיד על הבבלי שהיא מארץ  
 or כן במד' ; כן במדויק והמס' מוכיח or simply במצולה וס"א במצלות  
 במכת' מונה is the note ואם מ' הוא מ'ע'ר'כ' To the passage ס"א מדוי'  
 רב בספר ר' : עם גדול ורם ממנו To מעא' מ'ך אשר מ'ך  
 In another place מנחם והספרדי הוכיח כן שהיו מדוי' באוכלסין  
 or to Esther i. 5. Joseph Tob Elem is again mentioned : כח' וא' קרי בחוץ כלל  
 חקן באספמי בעו . חלקי ובקינן ונכ' ס' ב'עו בעו לע' ומ' ס' ערו e.g.  
 בכל חמשי הנקדן נ'עלם לכד בקינן 14 or to Eccl. xii. 14 ; מלרע ובקינן לעיל

Among the illuminated Bible MSS. are the following, partially described by Ginsburg, l. c. :—

MS. Brit. Mus. Harley 5710-11, thirteenth century, splendidly illuminated (p. 478).

MS. Brit. Mus. Add. 19776 (p. 616).

MS. Brit. Mus. Add. 21160, c. 1300, with Masora elaborated into human figures (p. 625).

MS. Brit. Mus. Or. 2091, Germany, c. 1300, with Masora in the form of grotesque animals (p. 663).

MS. Brit. Mus. Or. 2201, Toledo 1246, has Song and Blessing of Moses in illuminated borders (p. 668).

MS. Brit. Mus. Or. 2348, Yemen 1469, has oriental designs in colours (p. 683).

MS. Brit. Mus. Or. 2626-28, Lisbon 1483, richly illuminated, with ninety borders (p. 708).

MS. Brit. Mus. Or. 2696, Germany 1300; letters in gold and illuminated borders (p. 719).

Codex Ginsburg i, Avignon 1419, illuminated initials (p. 740).

RICHARD GOTTHEIL.

CAIRO, February, 1905.